To see the universal and all-pervading spirit of truth face to
must be able to love the meanest of creation as oneself. And a
aspires after that cannot afford to keep out any field of life. Th
my devotion to truth has drawn me into the field of politics; and
without the slightest hesitation, and yet in all humility, that thos
that religion has nothing to do with politics do not know what religio

—Mahat

THE ALAGIN

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Forensic Division

1968-69

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Cover Design by K. NITHIANANTHARAJHA.

PRINCIPAL'S MESSAGE TO ALAGIN

Greetings and good wishes to the Editorial Board of the Alagin and to other readers of this interesting annual publication.

The Institute has many good traditions all of which go to make Campus life for staff, students and others a useful, interesting and enjoyable experience. The Alagin has had a definite role to play in this respect and has become an important part of Campus life. It not only gives opportunity to students to develop leadership and organisational skills but also serves as a landmark for each graduating class as it passes through the portals of the Institute into the world.

At this time particularly in our country there is an urgent need for students to channel their energy and ability in constructive ways. At the Institute, the Alagin has each year provided just such a worthy and constructive way for youthful enthusiasm and initiative to be utilised and devoloped. Long after graduation will Institute students turn over the pages of this and other issues of the Alagin again and again with pleasure and nostalgic retrospect.

May the Alagin develop in its quality and usefulness and continue to be a source of interest and enjoyment to staff, students, alumni and other readers.

J. B. CHITAMBAR,
Principal

EDITORIAL

India has now entered the twenty-third year of freedom. With her huge agricultural communities, vast population increasing at a tremendous rate annually, technologically and industrially backward, she is making great effort to break the wall of poverty, towards higher standards of living and to come on par with other developed countries. India launched a series of five-year development plans four years after independence and on the successful execution of these plans rested her hope for a better future. Agriculture has found an important place in all the plans both at Central and State levels. Although the extensive droughts of 1965, 66 and 67 set back the nation's progress on the agricultural front achieved over the past fifteen years, yet a review of the Indian economy, shows that despite these hardships as well as the huge expenditure incurred in defending the country against Pakistan and China, the economy has grown up considerably in comparison to 1950. There have been achievements on the improvement of important crops like jowar, bajra, wheat and rice by crop breeders, increase in the production of fertilizers, pesticides, fungicides, herbicides, antibiotics, etc and tremendous improvement in the production of more efficient farm equipment and increase in irrigation resources. India has kept 1970-71 as her practical target for the goal of self-sufficiency taking the population explosion into account.

The great task still before us is to see India remain free, strong and prosperous and a world at peace. This would be a fitting memorial to Gandhi and Jawaharlal. In awakening such conscience in the minds of the teeming millions of illiterate poverty-stricken farmers, students of agriculture have a great role to play for their's is the most important field of study which comes in direct contact with the farmers. Our college produces fairly large number of graduates and post-graduates in Agriculture, Agricultural Engineering and Home Economics and many of them are already working with the farmers in remote villages following the path shown by those who gave their lives for the uplift of humanity.

In this editorial, I would like to thank Shri S. N. Dwivedi and Dr. Pandey for their critical review of Hindi articles included in this issue. I also thank all the contributors and the Staff Adviser of Forensic Division—Prof. P. D. Rawate for his efforts without which this issue would not have come out in time.

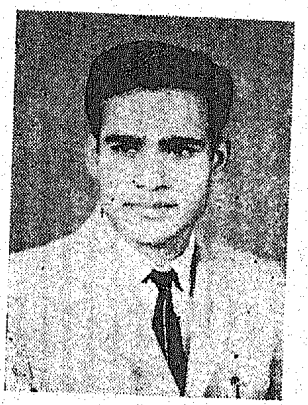
India today is facing a difficult situation. The threat from China and Pakistan continues. Added to that, internal problems like population explosion, food scarcity, student-unrest, etc. have recently endangered the very existence of the nation. The strikes of students have spread like wild fire to almost all parts of India. Are the teachers to be blamed or the students themselves or the present system of education? These are the questions to which answers must be sought.

In the mean time every student should ponder over the message of Late President John F. Kennedy-"Ask not what your country can do for you but ask what you can do for your country."

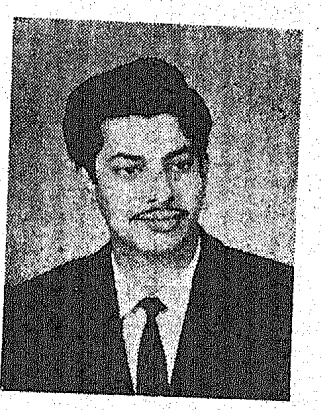
SONAM PALJOR BHUTIA
Chief Editor

OUR OUTGOING STUDENTS, 1968-69

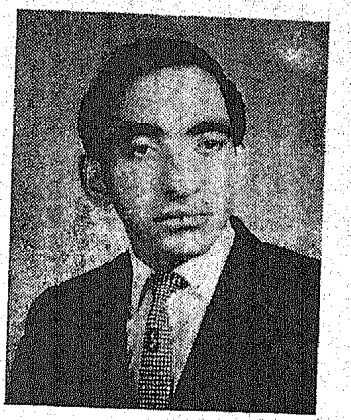
POST GRADUATE STUDENTS



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K. P. N. Singh
(Ag. Eng,)—U. P.



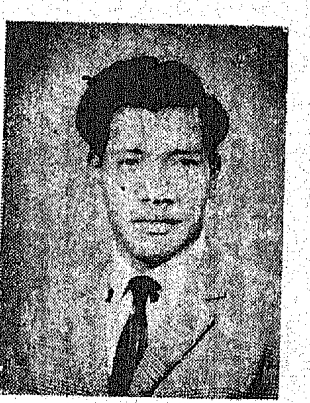
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M. C. Arora
Ag. Eng.)—U. P.

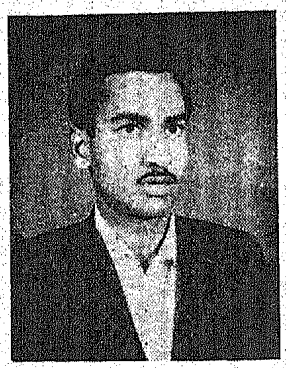


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S. K. Soren
(Ag. Ext.)—Assam

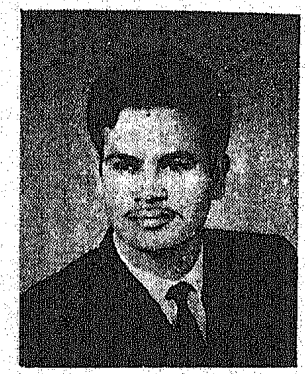
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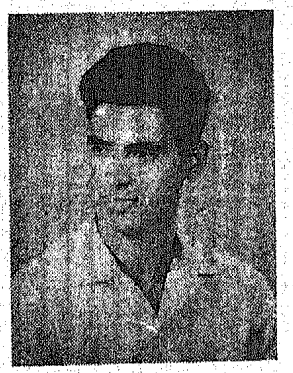
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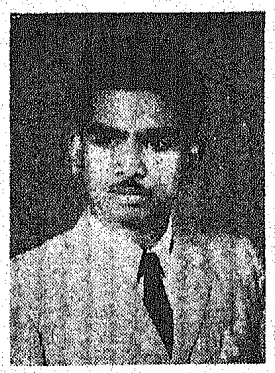
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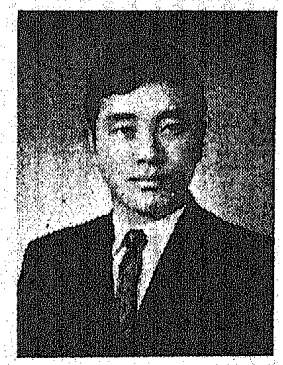
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—Andhra



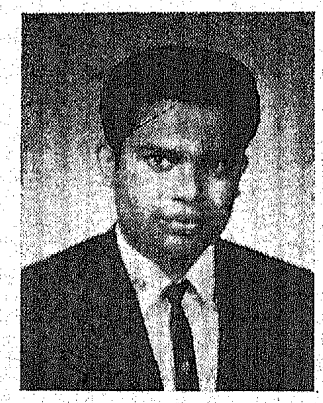
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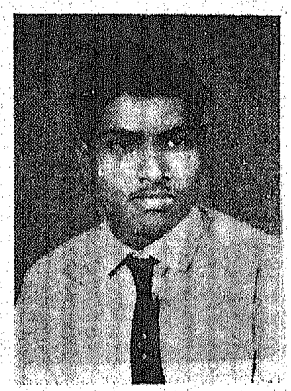
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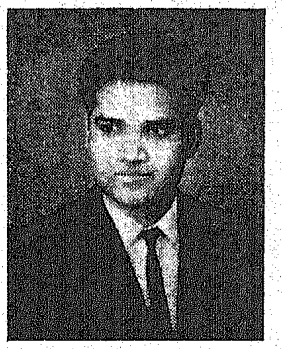


J. Lopez
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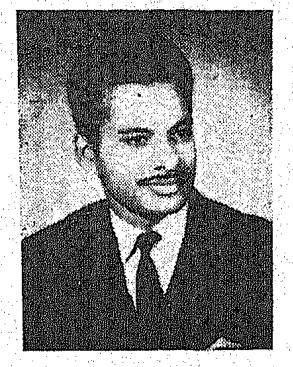


M. Vijaya Kumar
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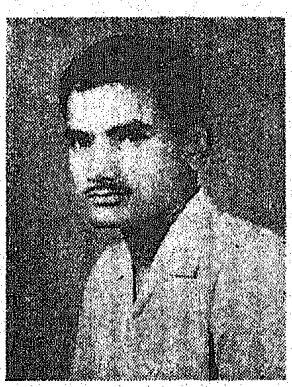
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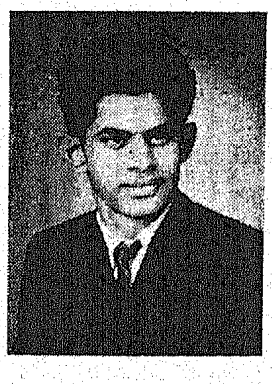
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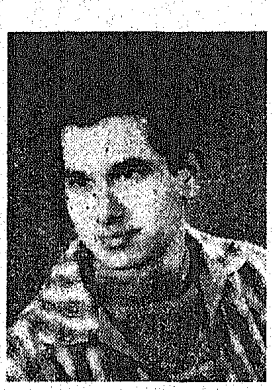
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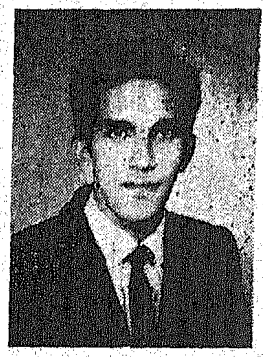


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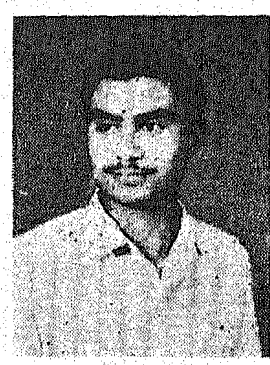


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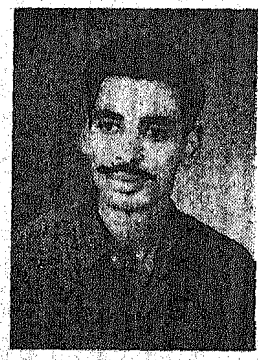
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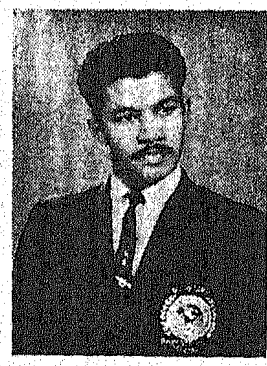
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—Bihar



K. M. Kariappa
—Mysore



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—U. P.



T. Singh
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S. L. Misra
—U. P.



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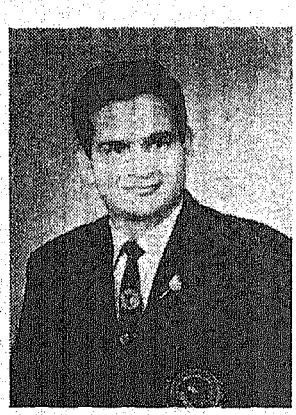


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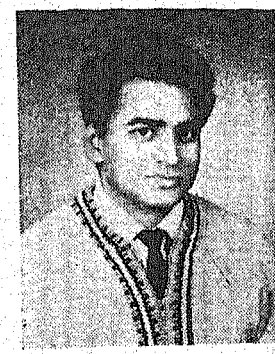
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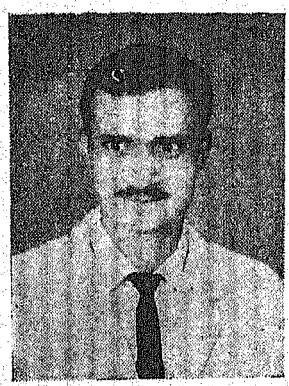
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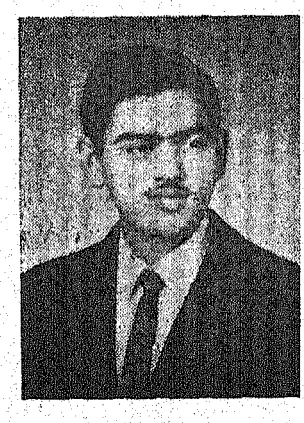
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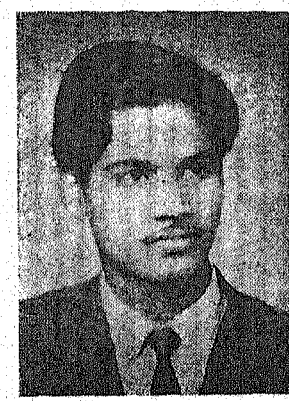
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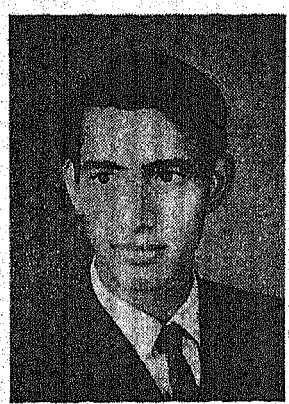
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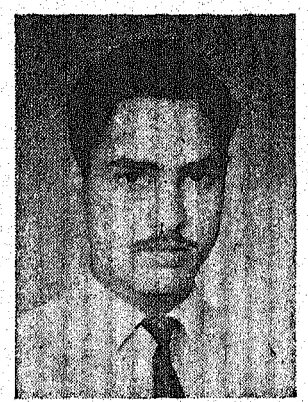
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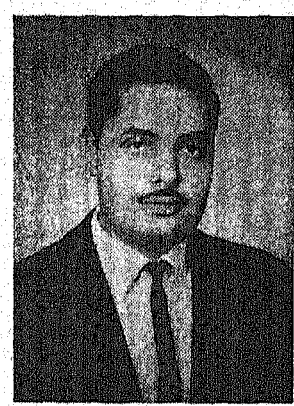
Janardan Singh
—U. P.



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—U. P.



K. V. Singh
—U. P.



M. Prakash
—U. P.

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M. B. Gupta
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—Maharashtra



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Ram Saran Singh
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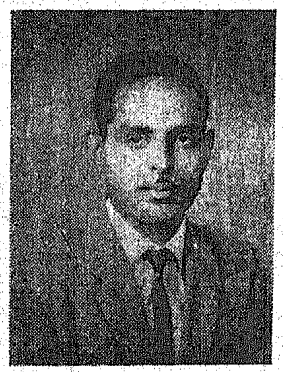


S. K. Sinha
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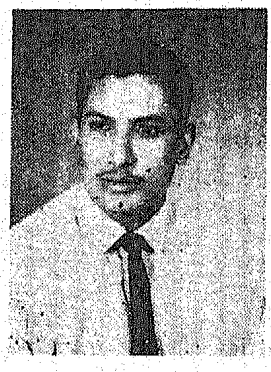


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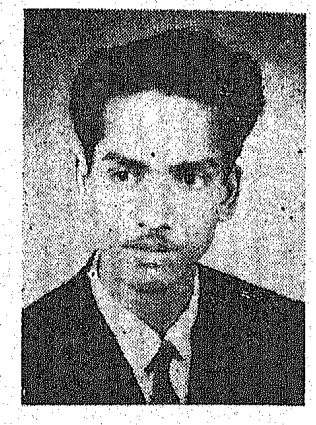
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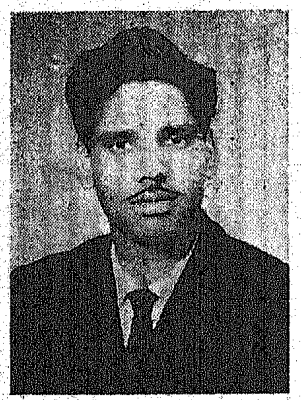
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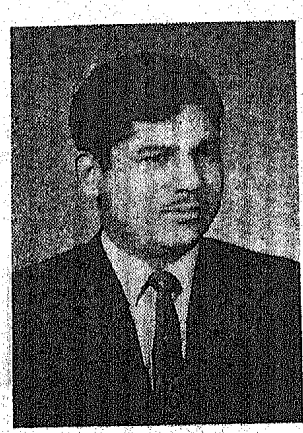
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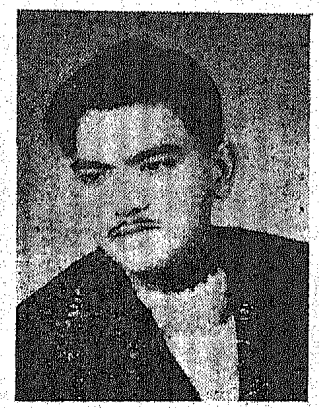
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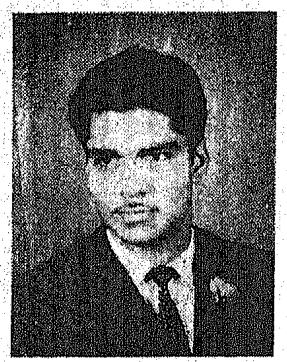
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—Maharashtra



V. Samuel
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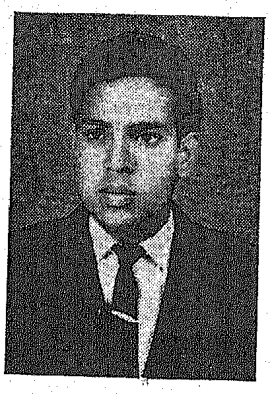


Z. A. Khan

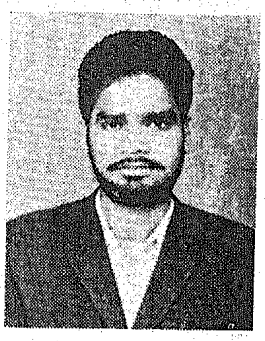
INDIAN DAIRY DIPLOMA



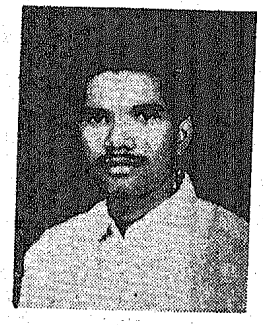
P. S. Gupta
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P. B. Pandey
—U. P.



A. K. Srivastava
—U. P.



V. R. Krishnan
—Kerala

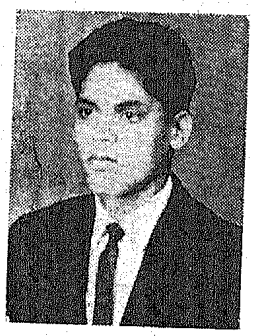


S. C. Kulshrestha
—U. P.



D. K. Pande
—U. P.





G. Lal
—U. P.



HALL OF FAME



Lizamma Scaria
A. U. Basket Ball Team



Clara Richards
Champion Athlete



Sandup Norden
A. U. Football Team



Aleykutty P. M.
A. U. Basket Ball Tea



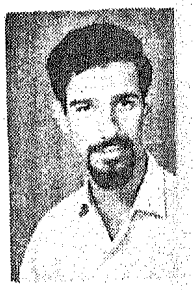
C. A. Muthanna
A. U. Basket Ball Team
A. U. Hockey Team
A. C. C Basket Ball Team



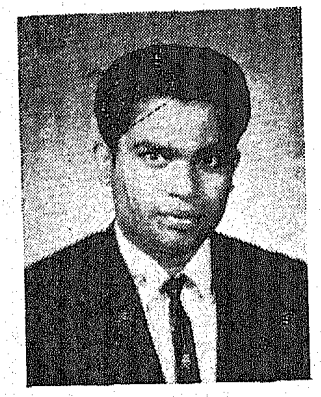
N. U. Aiyappa
(1) College Champion Athlete
(2) A. U. Hockey Team



Gayatri Vahal
Champion Institute Debator



R. P. Bamboa
Institute Debate
Second Prize Wi



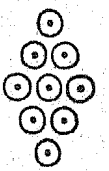
J. Lopez
A. U. Hockey Team





Bunu Joshi Abhaya Mane
Winners of Duet-Dance Trophy at N. M. S. Concert

OUR OUTGOING STUDENTS, 1968-69



Post Graduate Students

B. Sc. Agriculture (Agronomy).

B. Sc. Agriculture (Pomology).

B. Sc. Home Economics.

B. Sc. Agricultural Engineering.

Indian Dairy Diploma.

REPORT OF ACTIVITIES OF STUDENT ORGANIZATIONS

THE ANNUAL REPORT OF STUDENTS UNION - 1968-1969

The present executive took over charge in the beginning of March 1968. Two bye-elections had to be conducted during the course of the year for the Chairman, Entertainment Division and General Captain. By the middle of the term the Entertainment Division presented two grand entertainment programmes and we are expecting to publish the Alagin, our annual magazine in the current year itself, for which the credit goes to the Forensic Chairman.

Our traditional activities such as Introduction Tea and Dinner, Founder's Day, Farmer's Fair, etc were a grand success this year. The Students Union helped poor students by providing them clothes, stationery and financial aid.

The students as well as the members of the Staff consider the Institute as a family and it is because of this family feeling that ours was the only college which functioned normally during the closure of the Allahabad University. Our Institute differs from other institutions in many ways. We are having students not only from different States of India but also from abroad. We are giving due importance to the extracurricular activities. After a break of several years, the Staff Advisory System has started functioning in right earnest and most of the staff members are taking keen interest in it.

The efforts of the Students Union for a fitting memorial to the late Jeya Kumar Satyanesan and Narendra Singh have borne fruit and soon a park with a few benches will come up near the Student Centre.

On behalf of the Executive and the outgoing students I wish all the best to the Institute, our second home.

K. S. Simon
Secretary, Students Union

REPORT OF THE FORENSIC DIVISION (1968-69)

The Division held its Inauguration Function on 12th September 1968. Smt. R. K. Nehru was the Chief Guest. The highlight of the evening was a debate "Parents are responsible for the outbreak of violence in Universities and Colleges." Miss Gayatri Vahal was judged the best speaker followed by R. P. Bamboat and N. K. Verma.

This year, for the first time, an Inter-House General Knowledge Contest was conducted in which Blue House secured the first place and Yellow House came second. The individual first prize went to Michael Watsa and the second prize to S. Roy Choudhary. Our campus news bulletin 'Kisan' published by Forensic Division under the editorship of D. W. Wamajje and others was a great success.

A hobby competition was organised in which many students came up with their collections of stamps, coins, first-day covers, photographs, view-cards etc. Mrs. J. B. Chitambar inaugurated the competition. A flower arrangement competition was also arranged in which many boys and girls took part. Collection of curios from members of the staff was displayed. Mrs. J. B. Chitambar's collection of spoons from all over the world and fans, Mrs. Y. Makinos' artificial Japanese jewelleries, paper cuttings and toys and Mrs V. Wycliffe's collections were the major attractions. Paintings of Mrs. A. K. Ghosh and Mr. N. K. Sur were also displayed. Paintings of Mr. U. C. Pradhan (B. Sc. Ag. Pt. I) were judged as the best. In needle work, Aruna Tandon (B. Sc. H. Ec, Pt I) was placed first. The exhibition drew crowds not only from the campus but from outside schools and colleges as well.

The Chairman and the Executive do thank Prof. P. D. Rawate staff Advisor for his advice and guidance.

SONAM PALJOR BHUTIA
Chairman, Forensic Division.

ANNUAL REPORT OF THE ENTERTAINMENT DIVISION STUDENTS UNION A. A. I. 1968-69

The Inaugural Function of the Entertainment Division of the Students Union was held on 31st October 1968. The Chief Guest Shri BINDU MUKHERJI noted *Sarod* player of Allahabad inaugurated the function and also gave a recital on *Sarod* which was highly appreciated. Other items on the programme were comics by Aiyer, instrumental music by Joseph Brothers of Kanpur, Lotus - dance by Aruna Tandon and Bunu Joshy, Shadow play, songs by Vijay Benedict, etc. The programme was performed on the open-air stage on the lawns behind the Administrative Building and was appreciated by a record crowd of staff, students, invitees, villagers and farmers from surrounding villages.

Another entertainment programme was presented on 6th December 1968, by A P. Aiyer and Party with "The United Crack-heads" in the Assembly Hall. "The Thunder Bolts" provided the music.

Inter House Table Tennis matches were organised by the Indoor Games Committee of the Division in which Yellow House emerged Champions.

I am grateful to Dr. R.H. Sagar, Staff Adviser, for his valuable guidance.

LAWRENCE ROCHE
B. Sc. (Agril) Final
Chairman Entertainment Division

SPORTS AND ATHLETICS

During the year most of the activities concluded well. Each game was played with keen interest and great sporting spirit. The activities started with Football. The Inter-house League saw Red House emerge as Champions. The annual Ashok Pandya Football Tournament run by the Athletics Department of the Institute was started as usual. The Institute A Team reached the final of this tournament defeating Jamuna Christian College and Ewing Christian College. The other team to reach the final was Agarsen College. The pick of our team were Sandup Norden, Abraham Mathews and Thamag. Obeid performed well in the goal and effected many saves. The final was won by Agarsen College.

In the Inter-Unit Foot-ball Tournament of the Allahabad University we reached the semi-final.

Volley Ball

In the Inter House matches, Yellow House led, followed by Red, Blue and Pink Houses.

Hockey

Red House bagged the Inter-House Championship.

N. U. Aiyappa and J. Lopez of the Red House and C. A. Muthanna of the Pink House distinguished themselves in this championship. All these three players have been selected to represent the Allahabad University Hockey Team in the Inter-Varsity Games.

Kabaddi

Red House emerged Inter-House champions under the captaincy of Mr. Shingte. Our team reached the semi-final in the Inter-Unit Kabaddi.

Badminton

Yellow House managed to become Inter-House Champions despite stiff resistence by Blue House.

Athletics

The annual sports meet was held on 29-30 November 1968. The march-past was led by the acting General Captain N. L. Singh with college flag followed by Athletics Captain E. Manney, followed by House teams in the order :

Yellow, Pink, Blue and Red.

E. Manney took the oath and the Principal, Dr. Chitambar, inaugurated the meet.

Pink House won the team championship by scoring 108 points, followed by Blue, Red and lastly Yellow who were champions in the previous year.

Individual Championship for men went to N. U. Aiyappa of Red House. He stood first in five events and set a new high jump record. Clara Richards of Blue House retained the girls championship.

The Pink House had a balanced team, and was mainly supported by Muthanna, Mathews, N. L. Singh and Watford. Among the girls, Leela Paulus and Asorphie Roy performed well. House-master Mr. Bansal, and House Captain Kariappa did a wonderful job to get the best out of their athletes.

S. N. Pandita of Blue House stood first in Javelin, and Hammer throws. E. Manney of Blue also did well. Vinita Dean of Red gave a good light to champion Clara in all events. Yellow House slipped from the top position to the bottom with the only consolation of retaining the Tug of War championship.

Chief guest Mr. E. A. Chowfin gave away the prizes.

I am very thankful to all Captains for their support and keen interest taken by them for making the above activities a grand success this year. I am also greatly indebted to all the games officials for their help.

N. L. SINGH
Acting General Captain S. U. A. A. I.

ANNUAL REPORT OF THE SOCIETY OF HORTICULTURE

The Society was inaugurated by Dr. S. N. Singh Deputy Director of Horticulture, Allahabad Region on 28th October, 1968. He spoke on the importance and scope of Horticulture on the plains of Northern India. Colour slides of the Royal Botanical Gardens, London (Kew Gardens) were shown by Mr. T. A. Russell.

The society worked towards helping the students by supplying books at concessional rates.

Other activities under way are :

(1) Publishing of Horticultural Diary.
(2) Holding of Budding and Grafting competition.
(3) Floriculture short course.
(4) To help Horticulture Department in organising the flower, fruit and vegetable show.
(5) Agricultural knowledge contest.
(6) Arranging visit to Allahabad Canning Company.
(7) Arranging Hayes Memorial Debate.

In conclusion, I take pleasure in thanking the Staff Advisor, Mr. Gauri Shanker for his his valuable suggestions.

I also thank the members and executive of the society for their co-operation in the smooth functioning of the Society.

BHASKAR RAO. V.
President.

ANNUAL REPORT—SOCIETY OF ANIMAL HUSBANDRY AND DAIRY TECHNOLOGY 1968-69

The Society has been functioning for the last twenty years. The aim of the society is to produce interest and knowledge among the students and staff of this institute regarding the subject of Animal Husbandry and Dairy Technology.

During the current year we have on role 125 members. The inaugural function of the society was held on September 9, 1968 and the chief guest who inaugurated the function was Sri C. B. Dwivedi, A. D. M. (Planning) Allahabad. In his speech, he stressed the various methods of extension applied to develop new dairies in different parts of the country.

Sri P. K. Sinha. a progressive farmer and our Alumnus was also invited as a guest speaker. He explained the practical difficulties one faces in starting a new agricultural farm in our present set up. Our activities include organization of cattle judging contest, milking contest and debates.

The society intends to start a running shield in the memory of Late Sri Narendra Singh I. D. D. Final, who unfortunately died during in-plant training at Bangalore, on 18th October, 1968.

The President Sri U. R. Krishnan and the members of the Executive Committee are highly obliged to Dr. Sagar for all the guidance and advice from time to time.

P. B. PANDEY.
Secretary, A. H. & D. T. Society.

ANNUAL REPORT OF THE SOCIAL SERVICE LEAGUE A. A. I. 1968-69

The Inaugural Function of Social Service League was held on 9th September 1968. Mrs. J. James, well-known Social Worker of Allahabad was the Chief Guest. She talked about the "Importance of Social work in the country." Dr. Chitambar, our Patron emphasized the important aims of the Social Service League, namely co-operation with neighbouring localities, provision of medical aid, improving sanitary conditions and to organise literary work. Light Variety Entertainment was staged.

The Health and Sanitation Committee set up by the Executive functioned well especially in the workers' quarters.

A group of Social Service League members together with some Women Trainees of F. C. W. T. C., repaired the road leading to the F. C. W. T. C. residence. S. S. L. Volunteers—both boys and girls also repaired part of the Institute Farm Road.

The Cottage Industries Committee taught some of the illiterate workers living around the campus to sign their names.

Lastly, with the co-operation of the students, the League has accepted the responsibility to publish an "Address Directory" for the benefit of all.

I wish to thank all the students and Members of the Executive for their co-operation. I also thank Dr. J. B. Chitambar our Principal and Patron for helping us in numerous ways, and also our Staff Advisor, Mrs. L. S. Dey, for proper guidance.

LAWRENCE ROCHE
President, S. S. L.

ANNUAL REPORT OF THE PUNJABI LITERARY SOCIETY
1968-69 Session

The session of activities was inaugurated by Col. Rajinder Singh of Allahabad Fort, on 3rd August 1968, in the H. E. D. Lounge. A variety entertainment programme was staged which consisted of typical Punjabi Songs, dances, instrumental music, etc. The programme was very much appreciated by the audience.

It was decided by the executive to publish a magazine this year, which would contain articles regarding the culture and literature of not only different states in India but also of different countries. A grand *fete* was organized by the society on Saturday, the 7th September, on the lawns of the Library, to raise funds for the magazine. A stall was also put up during the Farmers Fair for the above purpose. But the total amount we got was approximately Rupees one hundred and seventy-five, which was insufficient to publish a magazine. The money is being handed over to the next executive and I am sure that they will try to publish the magazine next year.

A debate was organized on the 7th of December 1968 and more than ten speakers took part in it. Prizes were awarded to the best speakers and a consolation prize was given to the best speaker in Punjabi language.

Other activities planned include a short-story contest, sightseeing trip to Khajuraho, and Diamond Mines in Panna, M. P., Annual Entertainment, etc.

In conclusion, I wish to express my gratitude to Mr. S. J. Singh, our Staff Advisor, for his guidance and valuable advice.

I also thank the members of the executive for their help and co-operation.

RAJINDER SINGH
Secretary

STUDENTS CHRISTIAN MOVEMENT 1968-69

The S. C M. started its activities with the inaugural function on the 9th August 1968. Dr. S. L. Parmar from the Allahabad University was the Chief guest. The S. C. M. carried on regular weekly meetings which included sing-songs, discussions, socials and Bible quizzes.

Mr. T. Cheryan and Miss N. C. Johnson represented the A. A. I. S. C. M. at the annual U. P. S. C. M. camp which was held at the Lodhipur Institute at Shahjahanpur.

During the Dipawali holidays, the S. C. M. and the Alagin International Club organized a joint picnic to the Rissian Ashram and the Bakhla Dam.

The Executive do thank Mrs. L. Dey and Rev. J. W. Adams, the Staff Advisers for their valuable guidance and co-operation.

W. V. WATFORD.
Secretary S. C. M.

ANNUAL REPORT OF THE HOME ECONOMICS CLUB 1968-69

There were altogether 58 members in the Club this year. The inaugural function of the club was held on the 24th of August 1968. The Chief Guest, Dr. (Mrs) Verma delivered a talk on "What is Home Science, its career and its interr-elation with the international association."

The Programme for the year was drawn as follows :

Painting and Embriodery classes were arranged for the members once a week. Mrs. Makino helped with painting and Mrs. Wycliffe with embroidery classes. Slides of different countries were shown once a month.

A farewell was given to Mrs Dwyer. A small gift was presented to her.

In October, a cooking demonstration in 'Apple Pie' was held—American and the British way. Mrs Warner and Mrs. Russell gave the demonstration.

During the farmer's fair the club put up a stall of delicious cookies, cakes, kababs, etc.

This year has been quite successful, though perhaps not as successful as we would have wished. We have all become richer with the experiences gained during the session.

I would like to thank all the members for their fine cooperation and also our staff-adviser, Miss Ventura for her help and guidance throughout the year.

BUNU JOSHI
Secretary

THE FOUNDER'S DAY PLAY. 1968.

This year the Founder's Day was celebrated by the production of a short play, "Sam's Vision" depicting scenes from the life of Sam Higginbottom, and showing how he founded the Allahabad Agricultural Institute, and how it grew under his guidance. In the first scene we saw Sam as a student at Princeton University in the U. S. A. already dedicated to God's service abroad, suddenly faced in a most unexpected way, with the decision which sent him out to do his life-work in India. Twenty minutes' conversation in a trolley car altered the whole of his life, and Sam was always convinced that this was God's will for him.

In the second scene Sam had arrived in India, but had been sent, again unexpectedly, to Allahabad. Here he was working at Ewing Christian College teaching economics, taking his share in the Leprosy work, and running the Jumna Boys' High School Boarding House. In this scene we saw him coping with these numerous demands, and with those of a young family ably backed up by his wife Ethel ; as he went about his various tasks, the idea grew stronger and stronger within him, that what India needed was more food ; and that more food could only be produced by improved methods of Agriculture. He became convinced that improved methods of agriculture could only be achieved by the foundation of an Agricultural Institute, which would be part of the University, but which would at the same time be in close touch with the villages ; and where the training would be not only theoretical, but intensely practical too. The scene closed with his decision to take an agricultural degree while he was on furlough in the States. And while he was away his staunch friend and supporter Arthur Ewing agreed to begin on the tricky process of negotiating for the purchase of the necessary land.

The third scene took place after a lapse of nearly thirty years. The Agricultural Institute had by this time become a reality. We saw Dr. Higginbottom showing some visitors round the farm, explaining the work of each Department, and their growing success whether it were in agricultural engineering, animal husbandry, horticulture, or the inception of a home economics course for girls, eventually to become a degree course running parallel to those for the men. The party met and chatted with Shahadat, the foreman who had been with Dr. Higginbottom from the very beginning ; and finally they repaired to the Principal's bunglow, weary and somewhat footsore to be regaled with one of Mrs. Higginbottom's famous tiffins.

The last scene "Envoi" showed Dr. Higginbottom taking his last "Assembly" before his retirement. Mr. Siddiqui spoke a few words, most movingly, from Dr. Higginbottom's last speech, and the play ended with his repetition of Dr. Higginbottom's prayer for the Institute and its work—a prayer which had made such an impression on Mr. Siddiqui that he remembered it perfectly, even after the lapse of years.

The play was written and produced entirely by members of the Staff, and students of the Agricultural Institute. It was written by Mrs. Russell, and produced by a small committee consisting of, her, Miss. M. P. Thomas, who directed the cast, Mr. B A. David, who oversaw the stage management, and Mr. David Robb, who was a tower of strength on the stage-erection, lighting and furnishing side.

Dr. Higginbottom, in his youth, was played most ably, by C. B. Deviah, while the mature Dr. Higginbottom was played by Mr. Siddiqui, who was almost undistinguishable in appearance, and mannerism, from the great man himself ! Ethelind Higginbottom was played by Gayatri Vahal in the Jumna Boarding House scene ; and Miss. M. P. Thomas made a delightful Ethel, when she was the Principal's wife, and a charming hostess ! The parts of Sam's fellow students at Princeton were taken by J. Lopez, R. Bamboat and N. Selvanathan, who played their parts in a most realistic manner. Mamta Agarwal made an excellent landlady. Dr. Wycliffe was a most winning Arthur Ewing, Sam's friend and counsellor, and Sweetie and Ashwin Wycliffe managed very well as the Higginbottom children.

In the third scene Michael Aga and C S. P. Singh were almost the living images of W. Brewster Hayes, and Mason Vaugh. Mr. Zafar Naim, with his flowing beard and flowing Urdu brought the house down as Shahadat, while Michael Watsa and Abhaya Mane made a charming pair of American visitors. Abhaya must be specially congratulated on her most convincing sore feet ! Dr. Sagar played the Indian visitor, whose cousin was an old student, and Roland Dey proved a most efficient Ramoula, who could "sherbet lana" at a moment's notice ! Nor must we forget the two basket women, Bunnu Joshi and Nirmala Kashyap who brought a romantic glow to the last scene. Many people helped off-stage in various capacities—Mr. Sur gave us much useful help and advice in constructing the back-drops, which Mrs. Makino had kindly designed for us. Mrs. Wycliffe, Kiron Massey, Mr. Adams, R. E. Paul, and Mr. Russell all helped with the music. In fact the production of the play was a real piece of team work and would not have been complete without the help of all these numerous collaborators, each of whom supplied his own particular, and most important piece to the jig-saw puzzle. It was hard work, but I think that all these involved enjoyed it, and felt that the effort was worth while.

P. F. RUSSELL (Mrs.)

STUDENT UNION EXECUTIVE, 1968-69.



Sitting (L. to R.)—Jewanti Sirari (Lady Rep.) L. V. K. Sharma (President) K. D. Jacob (Vice-President), K. S. Simon (Secretary and Treasurer).

Standing (L. to R.)—N. L. Singh (General Captain), Sonam Paljor Bhutia (Chairman Forensic Division) A. C. Lawrence Roche (Chairman Entertainment Division).

FORENSIC DIVISION EXECUTIVE, 1968-69



Sitting (L. to R.)—Gopi Nambiar (Vice-Chairman), Miss Lizamma Scaria (Lady Rep.), Sonam Paljor Bhutia (Chairman), Prof. P. D. Rawate (Staff-Advisor), Miss Gayatri Vahal (Lady Rep.), K. K. Singh (Secretary & Treasurer).

Standing (L. to R.)—N. U. Rao (Business Manager), H. P. Pandey (Jt. Secretary), U. S. Parihar (Hindi Rep.), Z. A. Khan (Urdu Rep.), C. B. Deviah (English Rep.).

ENTERTAINMENT DIVISION, 1968-69.



Sitting (L. to R)—Miss Neena Johnson (Lady Rep.), Gopi Nambiar (Programme Secretary), A. C. Lawrence Roche (Chairman), Dr. R. S. Sagar (Staff-Advisor), G. K. Gurung (Secretary and Treasurer), Miss Mamta Agarwal (Lady Rep.), Miss Priscilla Luke (Lady Rep.).

Standing First Row—P. B. Thapa, M. Jeelani, P. C. Dip, R. P. Singh, Prakash Mathew, (L. to R.) M. Kaleem, Hemraj, S. M. Nale.

Standing Second Row—Nithianantharaja, B. B. Malvea, R. E. Gustav, E. V. Paul. (L. to R.)

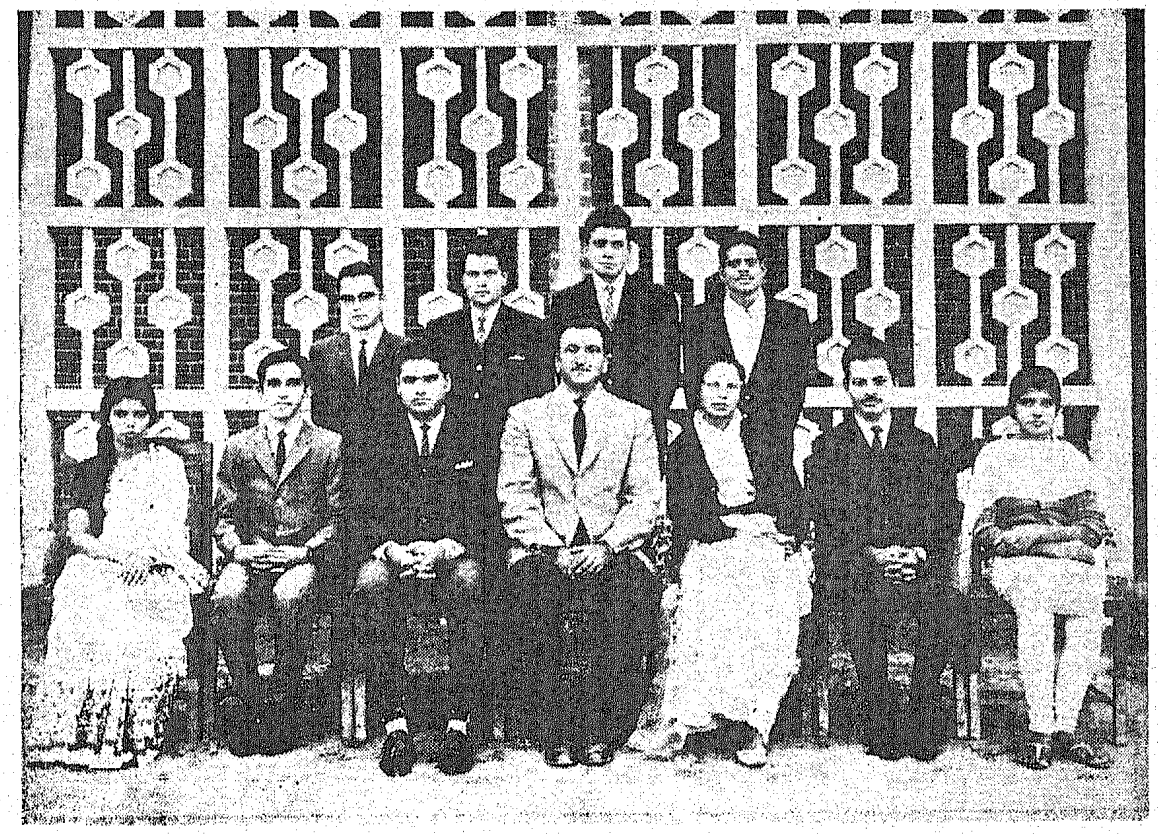
HORTICULTURE SOCIETY, 1968-69



Sitting (L. to R.)—Miss Alley Kutty, P. M. (Lady Rep.), John P. M. (Secretary), Bhaskar Rao (President), Prof. G. Shankar (Staff-Advisor), S. P. C. Rao (Vice-President), Miss Annie George (Lady Rep.).

Standing (L. to R.)—U. C. Pradhan (Member at Large), N. B. R. Prasad (Jt. Secretary & Treasurer), L. C. Pradhan (Member at Large).

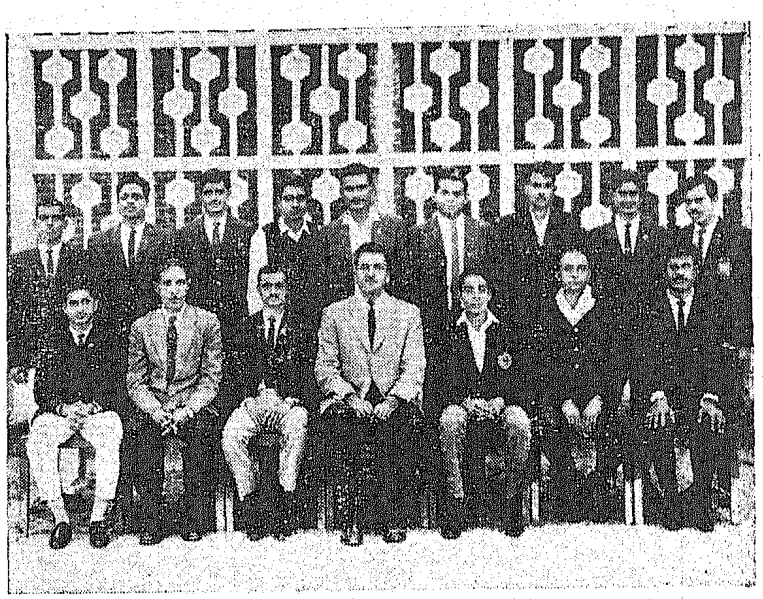
SOCIAL SERVICE LEAGUE, 1968-69



Sitting (L. to R.)—Miss Daisy Mary (Lady Rep.), George Kuruvilla (Vice-President), A. C. Lawrence Roche (President), Dr. J. B. Chitambar (Patron), Mrs. L. S. Dey (Staff Advisor), George Joseph (Secretary & Treasurer), Miss Neelam Srivastava (Lady Rep.).

Standing (L. to R.)—Dhanman Tamang (Member at Large), M. Jeelani (Director of Cottage Industries). R. E. Gustav (Joint-Secretary). Mohan Lal (Director of Health & Sanitation).

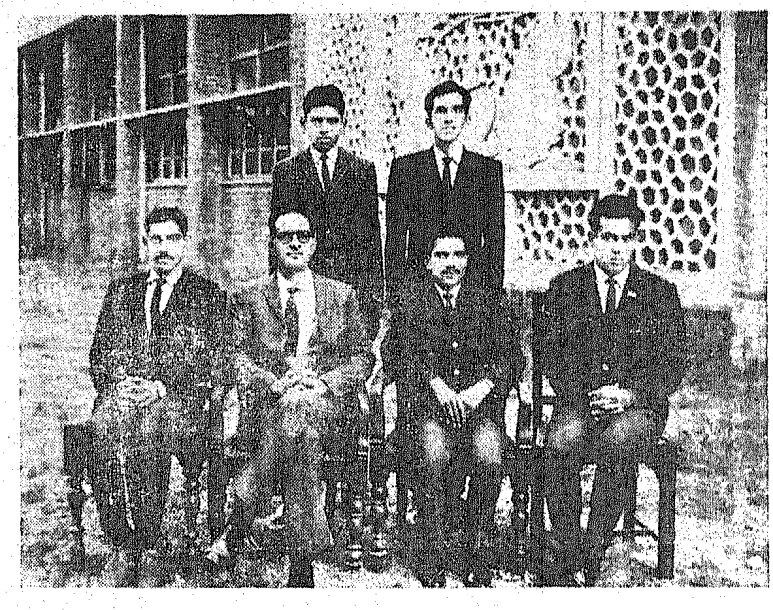
KABBADI TEAM, 1968-69



Sitting (L. to R.)—M. B. Shingte (Vice Captain), Mr. L. Greenwold (Athletics Director), B. R. Mulik (Captain), Dr. J. B. Chitambar (Principal), N. L. Singh (General Captain), Mr. Zafar Naim (Athletics Chairman), R. K. Rao.

Standing (L. to R.)—Radheshyam, S. K. Dhar, B. S. Reddi, B. V. R. Rao, H. P. Mishra, P. S. Reddy, C. Tagore, R. N. S. Yadav, R. S. Khushwaha.

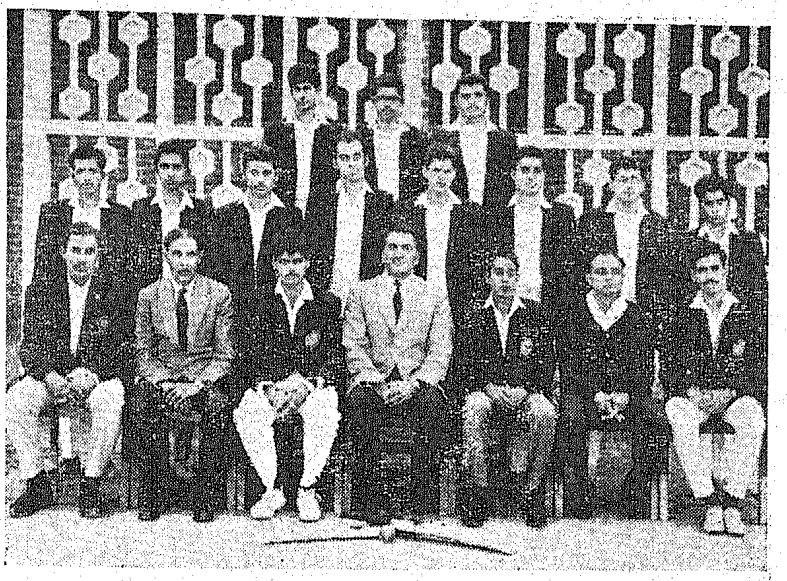
SOCIETY OF ANIMAL HUSBANDRY AND DAIRY TECHNOLOGY, 1968-69



Sitting (L. to R.)—D. K. Arora (Vice-President), Dr. S. Sagar (Staff Advisor), V. R. Krishnan (President), P. B. Pandey (Secretary .

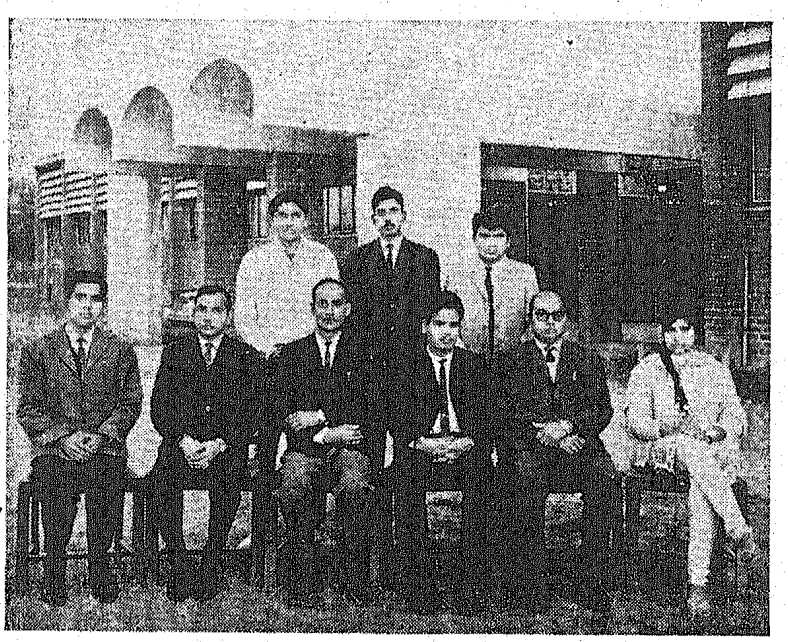
Standing (L. to R.)—G. V. Raju (Member at Large), George Kuruvilla (Member at Large).

CRICKET TEAM, 1968-69



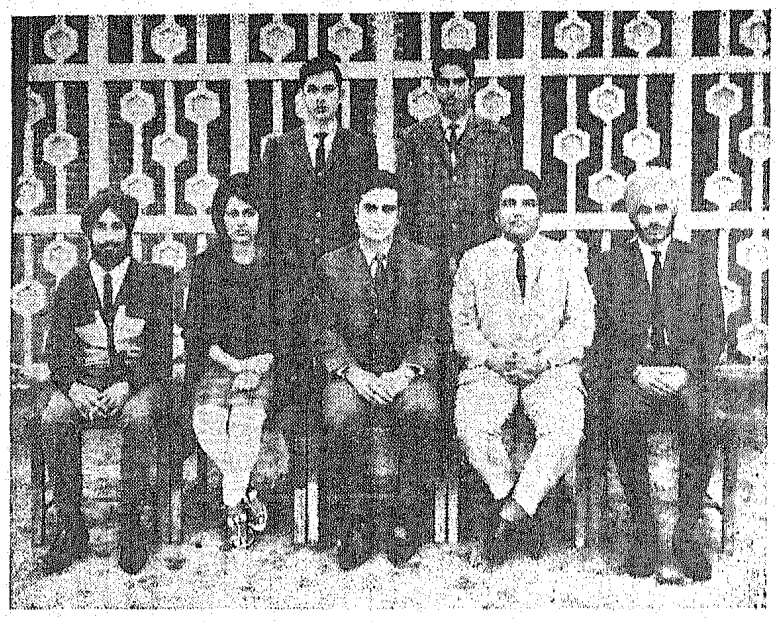
Sitting (L to R.)—S. A Quadri. L. Greenwold (Athletics Dir.). U. S. Parihar (Captain), Dr. J. B. Chitambar (Principal), N. L. Singh (General Captain), Mr. Z. Naim (Athletics Chairman), K. M. Cariappa.
Standing First Row—R. Dey, Md. Obied, Md. Kalim, Q. S. Khan, M. Watsa, S. Das, D. Kumar, C. A. Menon.
,, Second Row—K. K. Singh, T. K. Biswas, S. N. Pandita.

SOCIETY OF AGRONOMY, 1968-69.



Sitting (L. to R.)—S. P. Tyagi (Secretary), Suresh K. Agrawal (Vice-President), Dr. A. K. Ghosh (Patron), M. Asim Baig (President), Dr. R. K. Srivastava (Staff Advisor), Miss Veera Chauhan (Lady Rep.).
Standing (L. to R.)—S. K. Agrawal (Member at Large), B. B. K. Sinha (Member at Large) W. P. Lall (Treasurer).

PUNJABI LITERARY SOCIETY, 1968-69

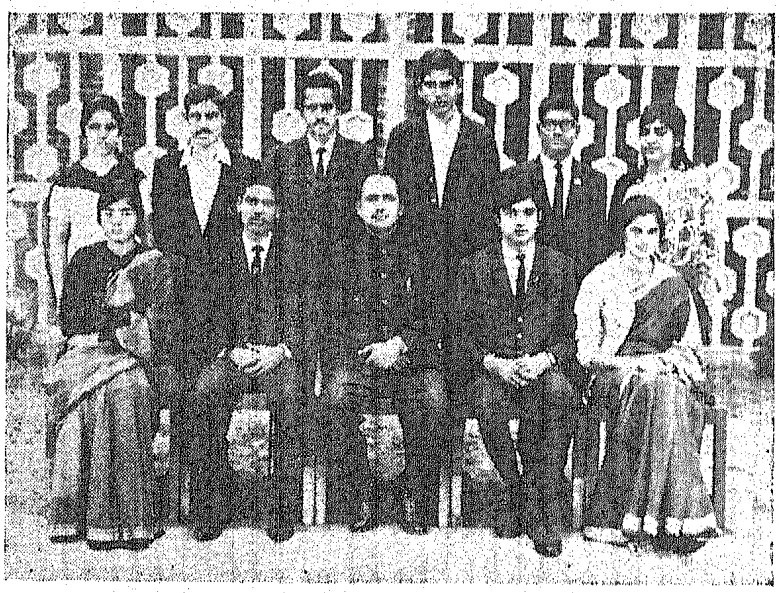


Sitting (L. to R.)—Rajinder Singh (Secretary), Miss Iris Singh (Lady Rep.), A. K. Tiku (President), Mr. S. J. Singh (Staff Advisor), Kashmir Singh (Vice-President).

Standing (L. to R.)—D. Kapoor (Jt. Secy.), R. P. Singh (Co-Op. Member).

राष्ट्र भाषा परिषद् प्रयाग कृषि महाविद्यालय

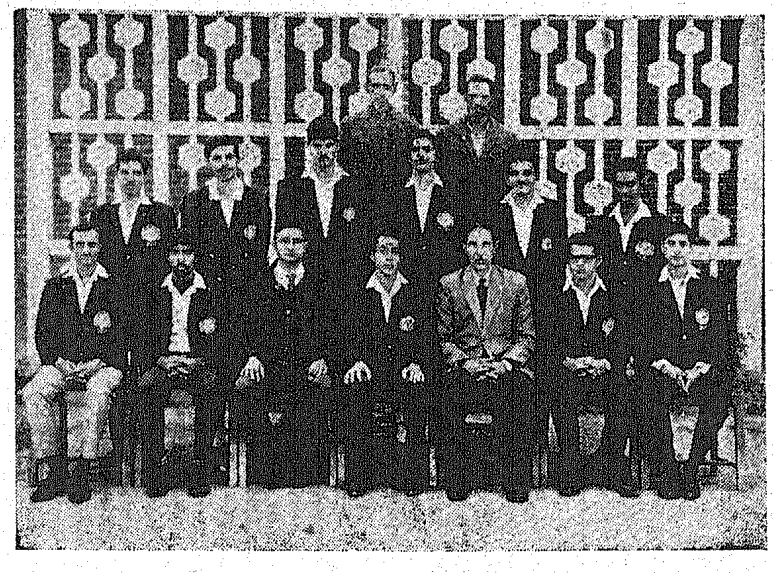
—: कार्यकारिणी समिति १९६८-६९ :—



बैठे हुए (बाएं से दाएं)—कु० अरूना सिंह (प्रतिनिधि), श्रीं उग्रसेन सिंह (अध्यक्ष) श्री वीरेन्द्र नाथ जौहरी (परामर्शदाता), श्री अशोक कुमार सक्सेना (उपाध्यक्ष एव कोषाध्यक्ष) कु० नीना जान्सन (संपादिका)।

खड़े हुए (बाएं से दाएं)—कु० गायत्री वहल (प्रति०), श्री दिलीप कुमार अरोरा (प्रति), श्री अरुन नरायन माने (सह-संपादक). श्री ईश्वर चन्द गुप्ता (प्रति०), श्री गोविन्द बंगाल (प्रति), कु० निर्मला कश्यप (सह-संपादिका)।

CAPTAINS

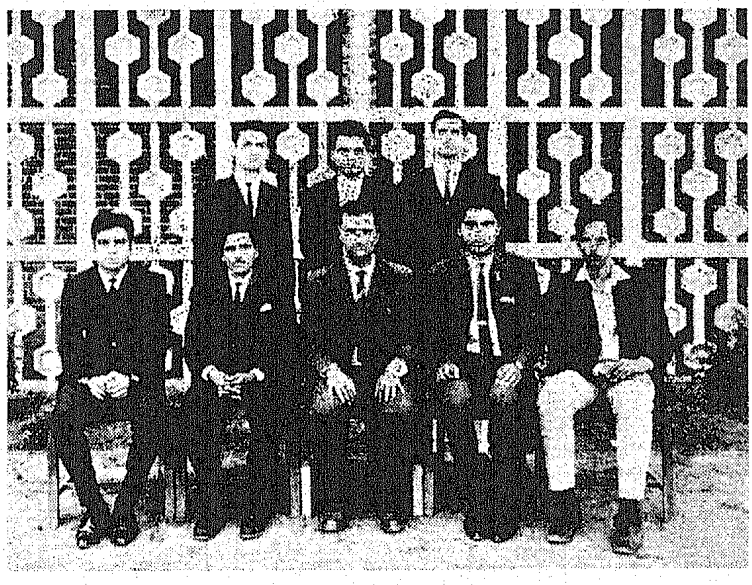


Sitting (L. to R)—B. R. Mulik (Kabbadi), S. Edwnison Manney (Athletics), Mr. Z. Naim (Chairman, Athletic Committee), N. L. Singh (General Captain), Mr L. Greenwold (Physical Director), T. Cheriyan (Badminton), P. Mukerji (Gymnasium).

Standing (L. to R.)—U. S. Singh (Hockey), K. M. Kariappa (Tennis), U. S. Parihar (Cricket), Satya Prakash (Basket ball), V. Venkateswarulu (Volley ball), M. I. Mathunni (Foot ball).

Standing 2nd Row—Ground Attendants, Nazir & Shahzad.

BAZM-E-ADAB 1968-69

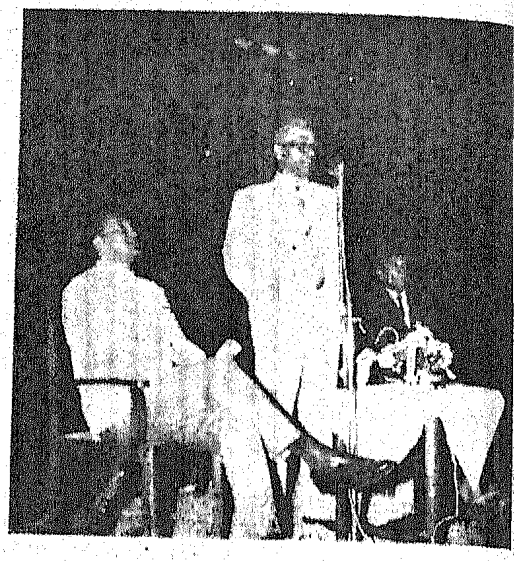


Sitting (L. to R.)—B. K. Razdan (Joint Secretary), S. M. Nale (Vice-President), Mr. Irshad Ali (Staff Advisor), Z. A. Khan (President), Mohd. Ahsan (Secretary).

Standing (L. to R.) G. L. Shrestha, M. Jeelani, A. K. Kaul (Co-operative Members).



Shri G. C. Chaturvedi—District Magistrate opening the Farmers' Fair



Prof A. B. Lall—Vice Chancellor A. U. Inaugarates the Founders Day

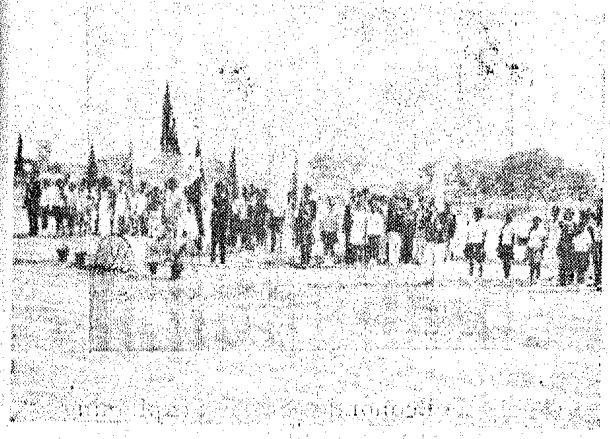


A scene from the play staged on the life of the Founder on Founders' Day

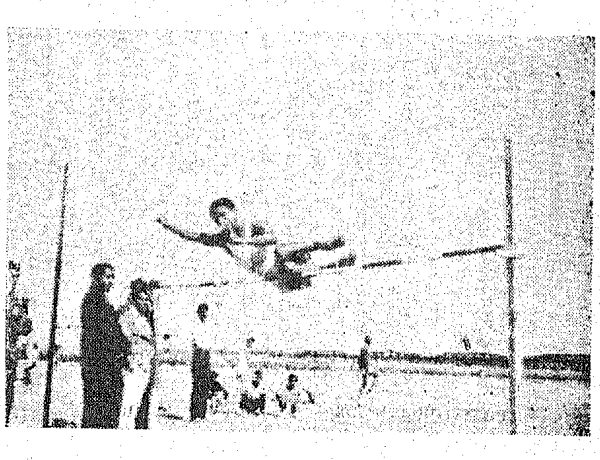


Holi revelry—The Principal and students

COLLEGE SPORTS AT A GLANCE



Opening of the meet prior to taking the oath



The Champion athlete setting a New Record in high Jump



Here they go ! Over the hurdles



4×100 meter relay—The Yellow House Team Finishes First

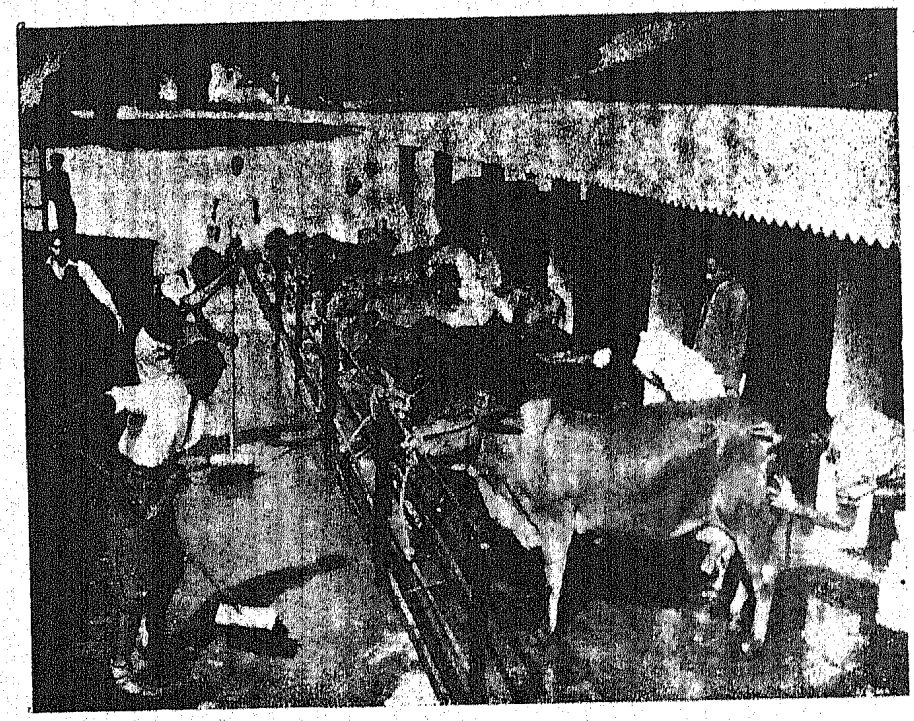
SNIPPETS FROM STUDENT PRACTICALS



Learning the use of farm machinery



A Home Economics Student explaining nutrition to village women



Practical Animal Husbandry

Knowledge of, And Attitude Towards Family Planning Methods in a North Indian Village

T. Muni Krishna Reddy, M.Sc. (Agri.) Extension, Final*

Introduction

The population of India will over-take that of China as the World's largest by the year 2012 by which time it would have tripled according to the United Nations Demographic Year Book. The rate of population increase is 'about 2.5 per cent per year, a little over one million per month. I can think of no better way to stress the importance of family planning than to state these salient facts of population growth. The study which I report was limited but timely and gave relevant data on Family planning in Dagwan, a village near Allahabad on the Allahabad-Rewa Highway. I confined my analyses to two widely promoted contraceptive practices, the loop (I. U. C. D-Intra-Uterine Contraceptive Device), and Vasectomy (male sterilization). My data show widespread knowledge and considerable favourable attitude of the practices among the villagers.

To check the population growth, Government on its part is giving much aid and encouragement for the adoption of birth control measures. But what about progress of the individual? It is with individual husbands and wives that the progress of family planning ultimately rests. The individual can contribute to the progress of family planning by the knowledge of and attitude towards the birth control measures. It is on these two areas of individual knowledge, and attitude about family planning methods that my study focuses.

Objectives

The main objectives of this study are :

(1) To find out the extent of knowledge and attitude towards family planning methods in Dagwan Village.

(2) To identify factors contributing to knowledge of family planning methods (Demographic factors only).

Sampling, Field Work and Data Tabulation

For this study, Dagwan village situated on the Allahabad-Rewa Highway at a distance of 18 Km from Allahabad was selected. The village has 65 families with a population of 450. The respondent families were selected by stratified random sampling. The respondents were only married persons, who were not

*The author is deeply indebted to Phillips W. Foster, Professor in Agricultural Economics, University of Maryland (U. S. A.) for his valuable guidance given in selecting the problem, constructing questionnaire, tabulation and making rough draft of this report. Thanks are also due to Mr. G. P. Mishra, *Gaon Sathi* (Kanti) and Miss Chandramathi, a family planning worker (Jashra) who helped me in collecting the data.

more than 43 years of age with an average age of 28, and with a range of from 17 to 43. The number of respondents was 40.

Field data was collected with the help of structured questionnaire specially designed for the study by personnel-interview in December 1967.

Data was tabulated into chi-square frequency tables. The Chi-square test of significance was used because knowledge and attitude (favour-against data for loop and vasectomy are dichotomous variables and thus not suitable for correlation analysis).

The great limitation with this study was the size of sample (40 respondents from both sexes).

FINDINGS

Knowledge and attitude towards Loop and Vasectomy

Because of the limitation of time, I have concentrated my attention on the two methods of birth control most widely promoted at the time of my study in this area namely, loop and vasectomy.

Knowledge of loop was at a very high level (Table 1.). Only 20 percent of the 40 respondents said that they did not know about the loop.

TABLE 1

Knowledge of Loop and Vasectomy

KNOWLEDGE				
	Loop		Vasectomy	
	Number	Per cent	Number	Per cent
Yes	32	80	24	60
No	8	20	16	40
Total	40	100	40	100

Knowledge of vasectomy, on the other hand, afforded a more even numerical balance between those who knew it and those who did not (Table 1). There were 60 per cent who knew about vasectomy and 40 per cent who did not. Favourable attitude towards both loop and vasectomy was at high level, 60 percent for loop and 70 per cent towards vasectomy (Table 2).

TABLE 2

Attitude towards Loop and Vasectomy

ATTITUDE				
	Loop		Vasectomy	
	Number	Per cent	Number	Per cent
Favourable	24	60	28	70
Against	16	40	12	30
Total	40	100	40	100

Factors contributing to knowledge and Attitude towards loop and Vasectomy

(Demographic variables only)

By factors, I mean those which I expect to be related to my dependent variables, knowledge and attitude for example : education, family type and size, etc.

In table 3, I present some demographic variables whose relationship with my dependent variables I wished to determine. Rather than give frequencies or per cent for my 2×2 chi-square tables, I have chosen to describe the relationships. I hope that this will make for better comprehension and more parsimonious presentation.

For lack of space, it is not possible to describe in detail the relationship between demographic variables. Therefore I am giving a summary (Table 3) without any further description.

TABLE 3

Some Demographic variables related to knowledge, and attitude towards Loop and Vasectomy

Variable***	Knowledge of loop and vasectomy	Attitude towards loop and vasectomy
Education	More education, more knowledge**	More education, more favourable**
Age	Young more, older less knowledge	Older more, young less favourable*
Family type	Joint family more, nuclear families less knowledge	Nuclear family more, joint family less favourable
Size of family	Large more, small less knowledge*	Large more, small less favourable
Number of Children born	More children, more knowledge	More children, more favourable*
Number of living children	More living children, more knowledge	More living children more favourable**
Number of children who died	Fewer who died, more knowledge*	Fewer who died more favourable.*

*Significant at the 0·05 per cent level of probability, one-tailed *t*est for chi-square, df = 1 N = 40

**Significant at the 0·01 per cent level of probability, one-tailed test for chi-square, df = 1 N = 40

***For variables, statements of relations are shortened for parsimony of presentation. Thus the words "more likely to have" should be read into the statement, where appropriate.

Summary and Conclusions

I confined my study of family planning to two widely promoted contraceptive practices,—Loop (IUCD-Intra-Uterine Contraceptive Device) and Vasectomy (male sterilization). My data showed widespread knowledge and favourable attitude towards these two practices. The limitation of my study was due to the small sample size (40 out of 300 adults).

Education and literacy of the respondents were all positively and significantly related to knowledge of, and attitude towards the loop and vasectomy (60 per cent).

Following are the conclusions of a general nature drawn, which I think are important.

1. The primary job in family planning for the future is one of persuation to accept, rather than one of knowledge about methods.

2. The pressure of a large number of children is probably the most important single factor motivating acceptance of family planning by parents. Respondents with larger number of living children and with children having died were more apt to have accepted loop or vasectomy.

LEARNING AND COMMUNICATION

G. V. R. Kumar Sudersanam, M. Sc. Ag. Ext. (Final)

The first pre-requisite for any learning to occur is the presence of a stimulus. We can define a stimulus as any event or thing which an indivi dual is capable of sensing. A stimulus has to be presented to the human organism before the organism can respond to it. Therefore, the existence of a stimulus is the first requirement for learning. If the stimulus is to affect the organism, we can say the second step in the learning process is the perception of the stimulus by the organism—the focusing of one or more of the senses on the stimulus,

When learning, the organism responds to the stimulus it perceives. The response produced may be just covert or overt (that which can be observed externally by another person), but some response is necessary if we are to have learning.

But, this is not a sufficient condition. The organism makes many responses to stimuli without benefit of learning. For example, as a child when you touch a hot stove (stimulus) you jerk your hand away (response). The response to the stimulus is reflexive here. Man is a more complicated animal than to make simple reflexive behaviour all the time. To produce learning in the child we teach him to make new responses to the same stimulus. We teach him to stay away (new response) from the hot stove (same stimulus). This is how learning occurs by making of a new response to the same stimulus or an old response to a new stimulus. For behaviour to change, the original stimulus-response relationship has to be broken.

There is one thing more Something has to happen between the time the stimulus is perceived and the time response is made. The organism internally has to make certain decisions. The brain, the central nervous system has to function. The stimulus has to be not only perceived, but interpreted.

Learning, as has been pointed out earlier, involves a changed stimulus-response relationship. "Relationship" here implies some permanence, some stability over time. In other words, the response should be made regularly every time the stimulus is presented.

What an organism does in the early stages is that it observes the consequences of the response. It checks to see what happens to it as a result of the response. The first response that the organism makes is usually tentative, hesitant, cautious. These can be said to be trial responses. Then finally a trial response is retained if the organism perceives the consequences to be rewarding, not otherwise.

A response repeated just once or twice does not mean that he or she has learned. Learning does not occur until the response becomes habitual. Then again the determinant of learning—of the development of habit is reward. We repeat responses which are rewarded.

Learning usually is not a one-time process. We continually receive stimuli, interpret them, respond to them, observe the consequences of the response, reinterpret, make new responses, reinterpret and so on. Gradually as we receive the same stimulus over and over again, as we make same response to the stimulus and observe the same rewarding consequences a regular stimulus-response relationship develops. We get in the habit of responding in a certain way to a certain stimulus.

Once a habit has been developed we cease to interpret the stimulus anymore. We begin to respond to it automatically. The development of habit is essential to everyday living. We need to develop habits in order to reduce the effort required to make responses.

The notion of habit is related to that of communication. When we want to produce learning in a receiver we must break some existing habit patterns and establish new ones. We must force reinterpretation of a stimulus. Sometimes, of course, we do not want to produce learning. We only want to utilize an existing habit pattern depending on our purpose in communicating with the person. At other times, we may want to strengthen a habit pattern which already exists in the person or persons we are communicating with but is not strongly developed.

Communication means the movement of knowledge to people in ways that they act on that knowledge to achieve some useful results.

As agriculture graduates in communicating our ideas to the villagers we need to understand the principles of habit development in them. What are some of the factors which determine the strength or weakness of habits? What are some of the things that affect the chances that an organism will make certain responses to a certain stimulus and will not make other responses? These are some of the questions which need to be answered before communicating our purpose to an audience, to affect the behaviour towards desirable changes.

AGRICULTURAL RESEARCH

D. W. Wamajje, B. Sc. Agriculture Final

(Government of India Cultural Scholar from Uganda, Africa)

It is widely recognised that agricultural research all over the world has a dynamic and a very encouraging role to play in increasing food production. Many scientific achievements have been harnessed with advantage in the improvement of food crops and farm animals. Besides the conventional methods of research, more recent and advanced techniques are being rapidly adopted. Such d evelopments include the employment of radioisotopes, ionizing radiations and the recent electron microscope to mention a few.

The use of radio isotopes has enabled reasearch workers to study translocation of essential elements in plants. The irradiation of certain fruits with gama rays improves their keeping quality so that they are available in fresh condition long after harvest. Similar irradiations are being used in inducing mutation in barley to give rise to male sterility which is supposed to result in vigorous growth and subsequent high yields The Mexican dwarf varieties of wheat are a well known example of agricultural research worth noting. Many more agricultural research techniques have been and continue to be improved to cope with the present need for increased food production.

On the Institute campus, two fertilizer trials were run with varieties of jowar and rice. The varieties were C. S. H. I. and I. R. S. for jowar and rice respectively. Incidentally the international rice (F. R.) was evolved in the Phillipines and being dwarf, is resistant to lodging and its yield is as high as some of the tall varieties which are susceptible to lodging. The two qualities, resistance to lodging and high yield give a very good combination to the farmer. However, the purpose of the above experiment was to find out the response pattern to different levels of nitrogen, four of them from two different sources The fertilizers used to supply nitrogen were calcium-ammonium-nitrate and ammonium sulphate. In connection with this, two demonstration plots each of rice and jowar were set up in a village When the results of this experiment are analysed and evaluated, the best source of nitrogen will be ascertained as well as the optimum dose for the varieties in question. This information will be very valuable to extension workers and farmers. Even before the analysed results come out, field observation alone can convince any farmer that, in whatever form, nitrogen is better for plants than nothing at all. The contrast between the nitrogen-fed and no-nitrogen plants was just too overwhelming to escape notice.

Besides the foregoing fertilizer trials, seven varieties of soya beans were raised to observe their performance here. Lately, soya beans have gained importance

all over the world as the best suppliers of cheap protein. As a result many people have started including it in their diet, as its protein content is higher than most other pulses. This crop is also valued for the oil content for which it fetches handsome prices in the markets, thus serving a dual purpose. Similarly performance of two composite varieties of maize were to be evaluated.

Further, investigations are being carried out in the field of Nematology with special reference to Plant Parasitic Nemat odes associated with major field and fruit crops of U. P. The investigation in c ludes a survey of distribution of nematodes, their morphological description, naming and classification as well as their relations with certain soil environments and other microbial populations and how these may or may not influence them in causing plant diseases. Once completed, this work may provide valuable clues as to how best crop damage due to nematodes can be combatted.

Research has been conducted in connection with extension work where soils from farmer's fields have been analysed for nitrogen, phosphorus and potassium and recommendations for fertilizer use have been issued on the findings. More analysis work was conducted on feeds for poultry and other animals and also on irrigation water. The availability of water alone is not enough but it must also be suitable in that it does not have any adverse effects on both the plant and soil. In this respect irrigation water was analysed for organic matter, total solids, acidity and alkalinity contents.

Following a decline in productivity of some of the field plots of the Institute farm, a fertility survey of the Institute soils was undertaken. As a result the salinity and akalinity status of the farm soils and distribution of alkali metals in its alluvial soils was established. Various other investigations have been made in many fields which are related directly or indirectly to better methods of food production. These include the study of trace elements on growth and yield of certain crops and analyses of plant and animal products. These investigations are not purely acadamic in nature but their results can be demonstrated and translated into practical terms to the farmers.

Sanitation for Prevention of Poultry Diseases in Deep–Litter System

Chandra Shekhar Prasad Singh M. Sc. Ag. Extension (Prev.)

Poultry are subject to numerous diseases and parasites against which the poultry raisers must keep vigilance or else heavy losses would result.

Sanitation in Poultry can be defined as the establishment and maintenance of surroundings fit and safe for poultry to live in.

For proper sanitation, following practices are a must :

Renewing of litter : Sometimes forced moulting is done on private farms during the months of July and August to increase egg production and improve quality during winter. It is desirable to change the litter once every year. The litter should be turned at regular intervals to facilitate 'pulverization.' A well pulverized litter aids in evaporation.

Cleaning of Poultry Houses : All poultry houses should be given at least one annual thorough cleaning and disinfection. Broiler producers should thoroughly clean and disinfect their houses after each lot of broilers have been sold.

Scrub the floor, walls and all interior fixtures with boiling - Lye solution (using a mixture of 0.5 Kg Lye in 75 litres of water). An old broom or hard floor brush may be used for scrubbing. It is essential to clean all the corners and joints to remove dust before they can be efficiently disinfected. After the house has been thoroughly cleaned and scrubbed, allow it to dry.

Spray a 5 - percent solution of cresol mixed with 12 litres of water or crude carbolic acid (40 ml per litre of water). Care should be taken not to get crude carbolic acid on hands or clothing. The laying nests should be allowed to dry before the birds lay in them, otherwise the eggs may absorb the odours of the disinfectant used. All poultry utensils should be cleaned and disinfected thoroughly. For sterilizing the utensils, blue-lamping may be followed.

White-washing with lime not only makes the interior of the houses bright but also acts as disinfectant. It should be done at least twice a year.

Removal and disposal of sick and dead birds and dressing-waste : Whenever one or more individuals are observed to be in poor condition, remove them immediately from the flock for investigation by post-mortem examination. so that the trouble can be diagnosed well in time to prevent the spread of infection, which otherwise might prove disastrous.

When death occurs due to disease, it may leave millions of potent disease germs, which can survive in the dead carcasses for many weeks and may become

a dangerous source of infection in the flock. The dead birds should be either burnt or buried deeply away from the farm.

Ventilation : Inadequate ventilation is often responsible for colds and catarrhal infections. Provide adequate supply of fresh air in the deep litter houses without drafts, at all times.

In addition to the above, the following practices may also be borne in mind :—

Keep the litter reasonably dry, feeders and waterers thoroughly clean.

Do not permit transfer of equipment, feed-sacks or utensils from the premises of old birds to those of the young stock.

Isolate and rear chicks away from adult stock. If chicks from one or more sources are to be grown at the same time, try to maintain the groups separately from one another during the first two months so as to detect any carriers of infection.

Avoid trespassing by personnel from the adult stock to the young stock. Have separate care-takers for chick rearing because chicks are easily susceptible to infection.

Keep visitors away, especially those who are involved in chick rearing business.

Maintain the chicken quarters in clean and sanitary conditions. Have a clean and fresh water supply. Use those feeders which may reduce waste, and prevent contamination of feed. To run the poultry most economically, avoid spillage of feed. Give the most balanced diet to the birds.

Diseases like Fowl pox, Ranikhet, C.R.D., and Laryngotracheitis are major problems on the farm, hence vaccinate the flock regularly.

Protect your birds against the menace of internal and external parasites.

If a breeding programme is being conducted on the farm, practice rigid selection in order to make use of high-vitality families year after year.

Briefly, it can be said that, for most of the diseases the cause lies in incorrect feeding, poor housing, over-crowding and poor ventilation and lack of attention to general routine. If proper care is given and the farm managed efficiently, the income will be much higher.

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SMILE ONCE A DAY

Did it ever occur to you, that man's life is full of
crosses and temptations?
He comes into the world without his consent ;
and goes out against his will.
When a man is little, the big girls kiss him ;
When he is big, the little girls kiss him.
If he is poor and needs credit, he cannot get it ;
if he is rich, everyone wants to do him a favour.
If he is poor, he is a bad manager ;
if he is rich, he is dishonest.
If he does not give charity, he is a stingy wretch ;
if he does, it is for show.
If he is actively religious, he is a hypocrite,
if he takes no interest in religion, he is a hardened sinner
If he gives affection, he's a soft mark ;
if he cares for no one, he's cold blooded.
If he dies young, there was a great future for him ;
if he lives to an old age, he missed his calling
If he has money, he is a miser ;
if he spends it, he is a fool ;
if he gets it, he is a twister ;
if he does not, he is no good.
So what is the use of worrying?
Life's just one darn thing after another.....
"SO KEEP SMILING"

Collected by R. P. Bamboat B. Sc. Ag. Pt. I

History Will Not Repeat Itself

N. Selvanathan (Inter Ag , Pt I).

"If a man empties his purse into his head, no one can take it from him." How true it is and especially with college education for, it not only moulds one into a cultured, sociable and intelligent human being, but also enrols him in the "intellectual clique". His superfluous knowledge would be, both an intellectual and a material asset. These people are often referred to as "the wealth of the nation" and "the future leaders."

But how many do really come to a college to study? Even if one had the intention in the beginning, he is quite easily converted into the so called group of 'jokers' and trouble-causers. This elevates a few, who are hero-worshipped by many. The present day student possesses three characters ; that which he exhibits, that which he really has and that which he thinks he has. With this illusive front he moves around with 'self-proclaimed dignity and prestige.'

Moreover students greatly feel that civility is a sign of weakness. To be civil (generally), for them would be an act of cowardice, to help a lecturer, would be a 'breach of trust' and to help fellow girl-students would be 'passing eyes' at them. Therefore, they decide not to be civil at all. But credit should be given to their other parallel thought—sincerity. They know that sincerity is subject to proof, therefore they decide to be insincere. They set up a new motto, "Neither Civil Nor Sincere."

Education makes a man easier to lead, but difficult to drive, easier to govern but impossible to enslave. How untrue is this! The present day student knowingly or unknowingly prefers to be driven rather than be led, and prefers to be enslaved rather than be governed. A general tendency all over the world nowadays is to protest, if not peacefully, violently, against the leadership and administration of the college, and to walk hand in hand with politicians and their parties, in a dream, in which they are enslaved according to the whim and fancy of the politicians. Because of this, many student-leaders, who are supposed to be representing the grievances of the students and suggesting reforms are indulging more and more into campus politics, misguiding and misleading not only the students, but to a certain extent the members of the staff. May we not accuse that these students misuse their basic educational rights based on the two fundamental principles that every child has an equal right to educational opportunities, in accordance with his ability ; and a literate citizenry is essential to the "survival of democracy and the maintenance of freedom and human welfare". It is dreadful even to think of the future when such students graduate or otherwise leave their colleges and step into the world. What lives are they going to lead? And if they are going to be the supposed national leaders, then, what will be the fate of the nation ?

The belief that Educational Insitutions are the republican line of fortification, is no more than history, for 'school houses' of today are centres of revolutions with no fixed aims or objectives. Thus, such an irresponsible attitude of the students is not only a social danger but a national threat too.

A college student fails to realise the most democratic procedure adopted by colleges, that the student is largely on his own and the lecturers are there to guide him. But most important of all he is treated as an adult and the responsibility of acquiring higher education is entirely and solely his. The latter part of the statement is misunderstood and misinterpreted and the student forgets this responsibility not only to the nation, society and parents but also to himself. The opportunities for college education are practically unlimited in this gifted country, yet many waste their cream of life—their youth, in not taking full advantage of this marvellous opportunity.

To be a graduate in a certain field of study is certainly creditable. But education is not only studying academic subjects but also learning manners, knowing how to live in society and most of all a general moulding of character. I am afraid a new generation is at hand which, when stripped of the particular knowledge would know next to nothing. Who is to be blamed? No one knows!

We have read of the great colleges of the past, their smooth administration and teacher-pupil relationships. No one ever dreamt of connecting violence or strikes with a house of learning. Nowadays even the call of the nation's father Mahatma Gandhi towards Truth and Non-violence is absolutely forgotten and every 'pinprick is immediately ventured with a cannon-shot.'

There is a saying that 'History repeats itself', but how long will it take to prove it wrong especially in the Educational sector. The peaceful era has long vanished. In its place we have students who are creating history daily by their actions and demands. Unless and until some rapid and radical but strict and firm alterations are made in our system of education, then "History will, sad to say, not repeat itself in the educational field."

University as a Community

*(AN EXCERPT)**

By R. E. Paul (M. Sc. Ag. Extension Final)

Many of us often, very proudly state, "I am a student in the University", Have we ever thought what this amorphous entity we call the university is? Probably not, or even if we have, we have never gone deep into its meaning. Let us know something about this exciting concept and also examine our contribution to it.

*The article is a sort of excerpt from the Mimmeograph notes of "University as a Community" Seminar held in Savoy Hotel, Mussourie.

The word "University" is derived from the Latin "*Universitas*" which means all together, the whole, the universe, a number of persons associated in to one body, a society or co-operation. If we turn to the dictionary we find that a second meaning of "University" is a body or group, especially of persons, treated as a unit in the law, as corporation, guild or association.

The core of the word "University" is 'Universe' as created things viewed as constituting one system or whole ; Indeed the university may be viewed as a world, the world of human experience.

The very meaning of university implies the essence of community.

University as a Community :

University should not be considered as a collection of individuals, but rather as a community in which students and staff are engaged in the common goal of education.

A joint committee of faculty and students of Bennigton college, U. S. A. drew up a general statement in this regard which is worth quoting here.

"The University is more than collection of individuals. It is a community in which students and faculty are engaged in the common enterprize of education. The quality of community life built up will not determine the success of the whole educational venture ; it will also affect for good or ill the social habits and ways of thinking of its individual members. To learn to live as a member of a co-operative community without sacrificing individuality, is an important part of the educational experience.

The University Community : Its Role and Its Functions :

No social institution created by man has purpose more noble than the university. The higher education is meant to serve the human spirit, promote individual dignity and defend the freedom of human conscience from all its detractors.

Paul H. Sheats, Dean of the Extension Department University of California has given a number of different but related functions.

It is, first of all, a centre of learning the preserver of the sum of knowledge of the society in which it exists.

Second, just as virtue begets virtue, knowledge begets knowledge. The University must use the learning it has accumulated to produce new knowledge, both for its own sake and for the sake of the society.

Third, the university is a centre of training.....The university trains and prepares students to assume their duties and responsibilities of adult life.....

Fourth, the university is, by tradition, a forum. It is the market place for the exchange of products of thought. It is the centre where men of education

2. The community may be defined as a group of people living in limited geographical area having common goal or engaged in common enterprise, who interact with each other and have sense of belonging.

and learning may freely express and freely criticise, using as a medium of exchange the currency of ideas.

Finally, the university is an organization. It is a corporate entity whose function as an organization is to gather together the people, the physical facilities, and the other resources necessary to fulfill its other obligations adequately.

The University Community : Some Vital Assumptions:

"In order that any society function well, its members must acquire the kind of character which makes them want to act in the way they have to act as members of the society or of a special class within it. They have to desire what objectively is necessary for them to do. Outer force is to be replaced with inner compulsion and by the particular kind of human energy which is channelled into character traits." (Erich Fromm, a noted psychoanalyst).

The four R's of Higher Education : An Application of the Principles of the Medical Profession to the needs of the University Community :

"The first is *responsibilty*. Responsibility, the medical student learns early, is individual matter. No committee, no group, no number of consultants can accept it. The physician is solely responsible for his patient. The physician individually is responsible for all his actions. The acceptance of individual responsibility is essential to an ordered society.

"Responsibility in itself implies freedom—freedom to act, freedom to choose. Associated with a physician's responsibilty is the quest for the steady state..... that which we call well-being or health. Physical unrest is damaging. Thus also socially, unrest for the sake of unrest is damaging : progress is not necessarily related to unrest. Ferment is fine, to be expected, even demanded in higher education, but uncontrolled ferment (as any chess maker can tell us) is fruitless even destructive.

"The second is *respect* The respect here is for one's colleagues and their opinions, as well as for the human organism.

"The third is *reason,* perhaps better called reasoned judgment. The hall-mark of the complete physician, transcendent of diagnostic skill or manual dexterity, is the possession of reasoned judgment, the ability to know when a problem is within or outside one's own competence.

"The fourth is *rectitude*. There is no place in medicine for the morally corrupt, the ethically borderline. The ancient oath.....is a constant reminder of the necessity to be not self-righteous but upright in all one's dealings. An institution must be concerned, I believe with the moral soundness as well as the intellectual roundness of its members." (W. Clark Wescoe, M. D., Chancellor, University of Kansas).

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Work-While-You-Study

George Kuruvilla (B. Sc. Ag. Final.)

The chief aim of the Work-while-you-study programme is to improve the quality of education and teach the students through labour, so that they may become skilled in production and come closer to the workers and peasants. In this programme education is linked with production, theory with reality, mental labour with manual labour, and intellectuals with workers and peasants. Besides, this programme helps lighten the economic burden of the student's families.

These aims can be achieved as follows:

A. Colleges should have their own factories, workshops and farms.

B. Colleges should build up permanent ties with factories and agricultural co-operatives where the students may go to take part in productive labour at fixed intervals. This will help the students in gaining some knowledge of production and will also help in getting in close touch with the workers and peasants.

C. Students should go to the factories to take part in labour after school hours or holidays, to plant trees, build water conservation projects, help peasants in their fight against drought and water logging and to harvest crops, etc.

In this way the quality of schooling can be greatly improved. The students who take part in productive labour will get an opportunity of examining textbook theories. Real knowledge and skill can be obtained only by working as well as studying. Students will never forget what they have learned and would be in a position to explain these things and know how to apply them in practice.

The carrying out of this programme can also result in creating social wealth, cutting down expenses and giving powerful support to the production and construction of industry and agricuture. At the same time the students would lighten the burden of their families.

Westward Ho!

D. W. Wamajje, B. Sc. Ag. Final.,

Against a rhetoric of an evening sky the anchor shall leave,
homeward bound,
the gored with a motley of sentiments deep,
at once happy and sad
Happy I'd weathered the ordeal of Bharat
Sad to depart with my phalant comrades-at-arms.
Compassion shall grip me, as the ship shall drift apart
but my soul's fealty to frustration shall ebb.
With a down-clamp of a sombre twilight
That shall blue Bombay, the Taj Mahal, and beneath them all
The Gate of India behind us shun —
Hurrah! back from a typhoon excursion to home.
Ten thousand tons of a monthly vessel, berths a thousand and over,
Command to the brim, but black souls only several shall be !
In Karachi, Pakistanis too shall clamber on board.
To join their erstwhile brothers in contrived rediscovery of maiden Africa!
Barely shall there be any more demuring black souls in their trail ?
In Karachi our line shall trigger off, as it did ages before,
a lethal boorish vituperative ovation that shall
rend the street-airs with Bom Bom :
That trial every one shall be confounded whether it's
a welcome tumultous or a triumphant farewell to the subcontinent.
At-n-rate the visit is rancously and indelibly marked
much, so that for how greatly obliged :
Like some Brothers before us commissioned.
Homeward ho ! Seychelles with view shall leave and thereafter
The sea tame and comely shall grow, the weather cool, exquisite.
Yet we shall be skirting the equator : to out-wit the orient mind,
here presents a paradoxical experience.
In our date with death, the discomfiture of the broiling Deccan summer
Shall match with the tempestuous Monsoons that shall toss us
Above the raging, hungry waves of the sub-continent waters.
The ships fine rhythmic chip of a rock-an-roll shall come to a sudden stop.
And there within an hour's reach Behold,
Again snow on the Equator! and Home no further but only West.

"THE PROFESSOR"

P. D. RAWATE

Nobody on the campus of Barren-Brain seemed to know precisely when he had joined the Faculty. He seemed as old as the Institution itself. He was called 'The Professor" by all and sundry, though a few of his closest associates called him "The absent-minded Professor" and a few mischievous students named him "Professor F." He never seemed to mind these epithets considering that they added to his dignity. Often situations were created by his lapsing into "that bliss of forgetfulness" - as he termed it, which not only justified his nicknames but also provided a ready source of amusement and gossip on the otherwise dull-and-dead Barren-Brain campus. Many and varied were the tales about his forgetfulness that regaled the Dinner Parties at Barren-Brain which would have caused untold humiliation and discomfiture to any mortal —but not to him for he knew how to laugh at himself, and this endeared him to the Barren-Brain crowd.

People had almost forgotten his real name for he was almost universally known as "The Professor." Occasionally, he would chide a few, reminding them to call him "Mani". This was not his real name but he had coined it by a slight alteration of "Mina" - his better half (Jokingly he would refer to her as his bitter-half as she had no sense of humour). Coining "Mani" for his name was a stroke of genius he thought, for in this way he would never forget his own name or Mina!

It was the afternoon of one of those rare holidays when the entire Barren-Brain Faculty cry halt to official work and spend the day in fruitless pursuits. Mina had served for lunch his favourite dish prepared with the choicest spices and peppered with the hottest chillies. He over-ate. The meal over, he picked up a novel and retired to the bed-room for the afternoon siesta giving Mina the usual commandment for such occasions :

> "Thou shalt not disturb thy husband if he be occupied with a novel or a newspaper, nor shalt thou wake him up if he slumber, otherwise thou shalt surely forsake thy right to the new Benaras Silk Sari promised to thee."

The meal had done the trick ; he had barely read a few pages when he was lost in deep slumber. Towards sunset, Mina tip-toed into the room to wake him for his tea but finding him snoring sonorously withdrew quietly. The lure of the Benaras silk was such that she dared not wake him. With a late tea she decided to skip dinner and went to bed

Late in the night, the moon shone brightly outside and a few beams straying in the bedroom flooded it with the cool brightness. Somewhere a cock crew and the Professor woke up with a start. Thinking that it was morning he called Mina to wake up and make his break-fast. Mina being too heavy with sleep mumbled, "Mani Dear, please why don't you prepare breakfast just for once. Let us have boiled eggs and coffee. You will find the eggs in the kitchen cupboard." Murmuring his dis-satisfaction but submitting he proceeded to the kitchen, lighted the gas stove, put some water to boil in the pan and started looking for the eggs which he found not without difficulty. The water started boiling and he picked up an egg and was about to drop it in the pan when he was struck with a brilliant idea : "Why not calculate the time an egg takes to boil? No body has done it so far that I know of. I will calculate it accurately to the fraction of a second," and so muttering he went in search of his ancestral pocket watch that had known three generations of owners. But as sometimes happens even with the most meticulously planned projects, the pocket watch was nowhere in sight. After rummaging through a dozen drawers and bureaus and still not finding it he asked Mina its whereabouts. She drowsily told him to look for it under the pillow—and there it was! He picked up the instrument—for now he thought of it as an instrument and ran to the kitchen where the water had started boiling with full force and plunged into his project and was so engrossed in it that he lost count of time.

He was startled by the too—familiar voice of Mina over his shoulder, "Have you boiled the eggs dear? You have taken very long."

"Disturb not woman. I am on the threshold of a great discovery. I am calculating the time an egg takes to boil. I am going to show the Barren-Brainians that I can contribute something original" roared the Professor.

"But why are you glued to the egg like that?" said Mina. "And what is that awful noise coming from the pan?" Peering closely she exclaimed, "Good Heavens ! Mani, what is your pocket-watch doing in the boiling water?" Slowly, the realization came to him what had gone wrong with the experiment.

A day towards the end of the session. The Professor had examined the answer-books of the candidates from Fertile-Brain. The honour being bestowed on him for the first time, he wanted to do everything scrupulously according to instructions. And so, towards the Post Office he started on his battered old bicycle with the packet of marksheets for despatch. The machine had a glorious past of betraying him at his most crucial moments and in keeping with it, developed a flat tyre after he had barely gone a few yards. Fortunately, he saw Verma, one of his students coming from the opposite direction on a brand-new bicycle. He stopped him.

"Well Verma...nice bicycle huh?"

"Good morning Sir. Yes Sir. Just got it yesterday Sir."

"Raleigh is it?"

"No Sir. Eastern Star. Prefer to have a cheaper one. Kind of precaution against theft and parasites Sir. You know what I mean Sir."

"Oh—well...yes...er...look Verma, please let me have your bicycle for a while, will you? I have to go to the post-office. Confidential work. And do me a favour, will you? Please dump my bicycle at the cycle-repairer's."

"Right-away Sir" chirped Verma and both started for their destinations.

There was a long queue at the Registration Counter of the post-office and he could approach the counter only after a long wait during which he had waxed eloquent on a variety of topics ranging from postal inefficiency to the latest space flight.

Meanwhile the bicycle episode had passed into oblivion. The job over, he heaved a sigh of relief but on coming out was perturbed when he surveyed the bicycles parked outside for his battered-old bicycle was missing.

"Some one must have inadvertently taken it" he mused, and decided to wait for its return. Gradually the number of bicycles dwindled as their rightful owners took them away and finally only one shining new bicyle was left. "Ah! so the owner of that vehicle must have carried away my old bicycle" thought the Professor, though perplexed somewhat for what attraction could his old bicycle have for any body to exchange it for a new one? But hadn't he read somewhere about new lamps being exchanged for old? He thus consoled himself.

He waited and waited. It was time for the Post Office to close. The postal peon enquired what the matter was and when the Professer explained the situation, he promptly advised that the Professor walk away coolly with the new bicycle to which the Professor gave the rejoinder "I will not exchange my old bicycle even for a thousand new ones like this." "Gold is Gold you know", he added. The peon got confused wondering whether the Professor had said gold or old. To avoid further confusion, he locked up and went away leaving the Professor deserted and forlorn. How he longed to get home where Mina would welcome him with a cup that cheers. He made his decision. He took the bicycle to the nearest police station and deposited the bicycle leaving the particulars of his old bicycle. The Station Officer was baffled by the Professor's narration but promised prompt investigation of the purported loss.

"What a day" muttered the Professor as he trudged his way home Suddenly, his heart gave a jump for what does he see but his dear battered bicycle being led towards him by Verma. "What do you mean by taking away my bicycle Verma? he accosted.

"Sir I did not take it."

"What do you mean you didn't take it? You are having it with you right now" thundered the Professor.

"But Sir, I didn't take it. You gave it to me to get the flat tyre fixed up, which I did. The tyre was full of drawing pins, what made it go flat. The cycle-repairer even remarked, Sir, if you have been lately using it as a pin-cushion. And incidentally, you had borrowed my new bicycle to go to the post office, Sir."

"Blow me" he muttered "I have deposited that bicycle of yours at the police station, Verma. Anyway we will get it in a jiffy. Come along."

On the way, he remembered, how the previous night in an attempt to hide the drawing pins from Professor A, a veritable parasite on his drawing pins, he had hurriedly tucked the few drawing pins left with him which he did not want to part with in the tyre of his bicycle, thinking that he would remove them as soon as the back of Professor A turned, but had forgotten.

At the Police Station, the Station Officer told them that the bicycle had been deposited promptly in the City *Kotwali*. On making enquiries at the *Kotwali*, they were told that the bicycle could be regained after proper verification in the lower court. The Professor had to spend the next day at the court to get the bicycle released which not only cost him the whole day but also a tidy sum for affidavit and other court formalities.

This time he did not laugh at himself.

The Mark of a Genius

R. P. Bamboat. B. Sc. Ag. Pt I.

"Genius and virtue like diamonds are best plain-set—set in lead, set in poverty."—EMERSON.

"Well, well, whom should we join?" Maxwell asked, as he glanced around the lounge. Guests had already made group circles of their own, and appeared least bothered as to who came in or went out. A smile brightened his face "Ah, there they are ! and he began to walk towards a group, almost instantaneously. I followed him, for I knew not a soul at the reception, and felt quite out of place. A member of the group, smiled as he rose to his feet ; Hi Max!" "Hi Joey!"

"Er, friends - I'd like you to meet my friend Max and er.....", he looked at me. "Sam" "Max butted in.

"Hob, Mrs. Hob, Dicky, Chico, Freddy, Bob, Millie, Yera, Cyril and Michelle." That was a very swift introduction, and the only name I could catch on was Michelle 'cause that was said last. Max sat in between Cyril and Yera - I wondered where in heavens did the latter manage to get the name. I sat next to Millie - Yera to my left. "We were just talking of the war against rodents" Joey began - "Michelle is doing research in fumigants. But Michelle, I do think that

biological methods of eradication could prove more economical and beneficial than chemical ones."

"Right you are!"

Pah! Sciences were never my subjects ; and what they began to discuss merely flew over my head.

I began to look around the lounge - the crowd seemed very sophisticated. Precious stones were to be found around almost every eve's neck and with those gorgeous hair-dos, it made me feel as though I were a stranger to the fashion world.

Dr. Hob was an aged man-he surely must have been a septuagenarian. His face was wrinkled, and eyes situated deep in their sockets. The manner in which he talked, was conclusive that he had a false thirty-two. He seemed pretty interested in Physics and Chemistry though he was a medical practitioner. His wife—charming and graceful—must have been over fifty, took keen interest in the conversation.

Dicky was a young man fair, tall and well-built. His eyes were rather sinister and he kept puffing one cigarette after another. Chico was quite an interesting little man. He was fair, short, stumpy fingers, and by the way he talked, it appeared that he was a very well-read man. Freddy was'nt anything unusual, except that he was lame and had an artificial leg to help him out. Bob seemed to be least interested in what the others were talking—he kept on with his love talk—with Millie of course. Both were young. Bob was a nuclear engineer and Millie was a graduate in ceramics.

Yera was a dark, handsome, tall, rugged and hairy man. He spoke rarely but I always cocked up my ears to hear his manly and commanding voice. He always smiled and put his head down when Cyril, Joey, Chico and Mrs. Hob began arguing on a certain point.

When I did try to listen to what they were discussing, I would be lost. Once they talked about rodents, then something about the conflict between Israel and Jordan, then prophecies of the 20th Century ; then morals in the present society but one topic which I really got interested in was about the literature of a certain philosopher who was growing popular very fast. We had studied quite a lot on the works of Yehvey-the philosopher-at college. He was the most talked-of man at the Yogic institutions. As a matter of fact, everyone seemed to praise and acknowledge his teachings though exceptions were there and Chico was one of them. Chico was a very practical man, said that if the world were to move at the dynamic speed with which it had moved since the last fifty years, then we require men of action not mere philosophers and preachers. To this Cyril rebutted saying, that the world no matter how fast

it moves needs ethics and morals ; and sure enough scientific technicians, commercial men could not furnish these high spiritual ideas. There had to be a separate section of people who could devote their time, energy and wisdom to preach such worthy ideals.

"But, then these men earn behind the shield of philosophers and preachers. If they really had to live the way they preach I don't think they would be able to survive in this immoral world."

"And yet they do survive-besides, Yehvey's teachings do not condemn any meat eaters, nor do they say - "Go without rich clothes", nor do they say "Do not enter a competitive world", they merely say, "Do what is right in thought, word, and deed and doing so the world is sure to advance at twice the speed at which it is advancing. Discourage corruption and let truth prevail. That Sir, is the essence of his teachings."

"Quite convincing but....."

And so on till 11.00 p.m. Each time Chico said something, Cyril had a ready answer. Finally Chico put his hands up and said : "You've got me cornered - as a matter of fact, I am beginning to see what Yehvey's teachings mean. In short what he wants to say is ethics and materialistic progress, must go hand in hand, if the rate of development has to increase."

"Well, well, you hit the nail on the head." Yera said as he rose "I think its time we thanked the host and left ?"

"Okay-thanks a lot for the wonderful evening friends. I like discussions you know", Cyril looked at Chico "especially when they are constructive. Good night everybody."

"I am sorry-but, I did not quite get your full name" Chico asked Cyril.

"Cyril. Cyril Smith."

And it seemed as though out of sheer courtesy he turned to Yera and asked: "And yours, kind gentleman ?"

"Yera-thats my name but in one of the Indian languages Marathi of Maharashtra, Yera means mad man. So to make it sound "nicer" I write under the pen-name of Yehvey !"

THE INDISPENSABLE NANHI

Dr. J. C. Edward & V. N. Dube

She was a woman of plethoric corporeal parts in the late forties. Her movements reminded one of the sailing of a huge sailboat. Her hair somewhat sparsely distributed over the ill-proportioned head, manifested signs of ageing. In complexion she was on the dark side. For ornaments she had a heavy necklace, massive wristlets, elaborate pendulous ear drops, all made of sterling silver. With these she adorned herself unfailingly every day to exhibit her opulence among the small colony of workers she lived with. She wore blouses that simulated men's shirts with a pair of enormous pockets that attracted the attention of even a casual observer. Her saries were gaily coloured. She was sweet of tongue, generous of disposition and exceptionally fond of children. The last trait the folks around ascribed to her misfortune of not having had children of her own. Her name was Vidya, although she never got to learn a single alphabet. Contrary to her proportions, she was popularly known as Nanhi. Her consort, the very personification of docility and humility, whose name was never uttered by her lips, but referred to as the 'Man' and who was averred by her to be much senior to her in age was implicitly obedient to her for reasons known only to him and variously surmised by others.

By profession, she was a household servant. In the rather sophisticated campus she lived and worked none ever questioned her caste for paucity of her species in the vicinity. Unlike many belonging to her status and sex she had lived all along with an open mind, observing and imbibing all that was impressive, rational and useful. It was on account of this inherent trait that she, although completely illiterate, had assiduously picked up a large number of English phrases and words associated with culinary and household activities and etiquette commonly observed among the elite. She was an excellent cook. In fact by the folk around she was called "a born cook", for with apparently no effort and amazing quickness, did she prepare such exotic dishes as Doshas, Upmao, Idli, Chicken-roast, salads and a variety of puddings having indigenous flavour, despite her appallingly sluggish movements.

Avarice and opportunity led Nanhi to serve a variety of households, in which the campus was not wanting, although for brief periods. This practice, undesirable, nonetheless enabled her to better her professional qualifications inasmuch as she acquired culinary excellence, sophisticated etiquette and ability to feel at home among the genteel. However dictated by prudence, she finally decided to settle down with the Devas whose hospitable and sympathetic disposition often coupled with their care-freeness and carelessness gave a long rope for the full and free display of Nanhis whims and wiles.

Nanhi seldom spared any opportunity in making the most of her employers' preoccupation and concluding disposition. True, the major commodities of consumption were supposedly measured and given by the mistress, innumerable sundry articles of use, however, were allowed to freely escape through her variously invented ingenuities. A great hurdle in the way of her organized pilferage was Nobel, younger brother of Professor Deva, who, employed in the neighbouring district, often visited them and made rather prolonged stays which are naturally viewed by the maid with utmost abhorrence.

At last, Christmas came and amidst jubilant festivities, she received her long cherished gifts with a demonstrative sophisticated gesture of thankfulness also subsequently spelt out in action, although for a brief period by punctilious performance of her routine without the usual goading. Prompted by a genuine love for her adoptees, she at once parted with most of the articles of gift in their favour. This undisguised generosity helped her in the furtherance of her well-set motive of fleecing the masters by whetting their natural propensity for helpfulness and kindness towards the needy and the poor. But true to her profession, her devotion to the masters was rather transient. It was a matter of pity that even their excessive generosity failed to inspire deep-rooted and lasting love in her heart. The spate of parties and festivities of the season had hardly abated and the household was having afternoon tea when, Nanhi claimed obsequiously her weekly-offday, which most appropriately infuriated the master who though extremely genial and kind, possessed an unpredictable and inflammable temperament, instantly snapped, Why? "What is this leave business? Is it her birthright? Can't she see that day-after tomorrow I have invited a dozen of my friends to tea? How will this all be managed? What a heartless woman she is! Henceforth, she will never be given any leave. She thinks she is indispensable. If she chooses she may leave. I can secure a far better servant at this very moment. What does she think?" Nanhi, thus unexpectedly snubbed, sneaked away from the dining room to the kitchen swaying, her ponderous frame and could hardly collect enough pluck to submit any rejoinder to her master's harangue. True to the members of her class, she was wont to submission, correction and regulation, after receiving such periodical shock treatment but the effect seldom lasted beyond a week, when again she slumped back into the abysmal depths of indifference and lethargy. She, however, fearing lest her unquestioned leadership in the colony of workers in which she dwelt might be at stake due to denial of such privileges as were considered and propagated by her to be their prerogative decided to relinquish her job, though with much trepidition.

Nanhi's failure to report to duty was not realized by the household till the usual bed coffee failed to arrive in the early hours of the following morning. Observing no response to her call, the mistress most reluctantly left the bed,

getting into her house-coat entered the kitchen with misgiving and annoyance murmuring all the while at Nanhi's ingratitude and her husband's illtimed reprimand. She was, however, sanguine of her return for at least twice before had she similar experience. Since it was well past the bed-coffee time, deciding to fix an early and easy breakfast, she inserted cut slices of bread into the automatic pop—up toaster and placed the coffee percolator on the kerosene stove. Coffee and toast being done she next fried a couple of eggs and served the breakfast right in the kitchen finding it too cumbersome to set the dining table. It was well nigh 9.00 a.m. when she commenced washing dishes, an occupation for which she had the greatest aversion and while thus engaged, she heard a knock at the door and soon after followed the sound of foot steps towards the kitchen. Leaving the dishes in the sink with running tap, she entered the dining room to encounter Mrs. Robert smartly dressed and all ready for the school. Appalled at Mrs. Deva being still in house-coat, Mrs. Roberts exclaimed, "What is this Mrs Deva! Aren't you well? Mrs. Deva glancing at the wall clock and being taken aback, blurted out, "O dear! I never realized it was this late. You know that wretch of a servant has not shown up today and I had to do all the work in the kitchen. Please, one minute and I shall be ready." So saying, she dashed into the dressing room and in practically no time, came out dressed fixing hair pins into her locks. Hurriedly scribbling a note to her husband that, should Nanhi fail to come, he should have his lunch at the Canteen, jointed Mrs. Roberts already seated in the rickshaw.

In the afternoon, she repaired home, purchasing on her way a few eats hoping that Nanhi may have had the tea ready as usual. Finding no sign of life on her arrival her apprehensions began to take the shape of reality. "Is she really hurt, that heartless slut". She soliloquised. She nervously set the table for tea, expecting her husband to return earlier than usual. Prof. Deva was held up at the office and could not be back home until after 6 : 00 P. M. Mrs. Deva could hardly contain herself and even before the tea could be served, she gave vent to her pent-up feelings and blurted out with tearful eyes, "Can't you see my plight? How on earth do you expect me to burn both the ends of the candle? I wish you had enough sense to exercise restraint on yourself while reproving Nanhi yesterday! Now tell me, how shall we manage the tea-party scheduled for the day after"? Prof. Deva attempting to placate her, answered. "Honey, I can very well appreciate your predicament, but I am positive we shall be able to secure a far more efficient servant than the slothful and ungrateful creature. The fellows in my department have promised to send one by tomorrow morning. As for tonight let's dine out. I think it will be a welcome change". This assurance inspired little confidence in her, yet she managed to compose herself in order not to displease her husband, who was in an exceptionally gay mood.

The following day, being a Sunday, the couple slept till late in the morning and in vain did they wait for the bed-coffee. Realizing ultimately that it was but

a dream, they unwillingly left their bed and once again combined bed-coffee and breakfast. Prof. Deva could not help becoming apprehensive himself. He chafed and fumed with rage within himself at the blatant sycophancy of his satellites, but managed to keep up an appearance, sanguine and cheerful. The hours of toil spent in the kitchen in connection with the preparation of their maiden lunch were occasionally interspersed by laconic exchanges in monosyllables. After a hurried lunch in defeatist spirit, they stole a siesta.

While Mrs. Deva was still in deep slumber, her husband was awakened by the clattering in the kitchen and with the expectancy of a child, he hastily ambled into the dining room to peep into the kitchen and was aghast to see Nanhi scrubbing the kitchen utensils. He instantly retreated and changing clothes with lightning speed, surreptitiously bolted from the front door just to escape momentarily his wife's nagging at his 'dismal failure'.

Soon after this dramatic interlude Nanhi called for tea. Mrs. Deva having been taken aback at the maid's least expected come-back' and though intensely relieved, ejaculated, "What is this Nanhi? Where had you been all this time. If you were not to come, why didn't you inform us before? Didn't you know what inconvenience and trouble we would be put to?" Driven by sheer desperation, Saheb himself has presumably gone to bring a new servant. He said that there are dozens clamouring to work here and I suppose he has gone to select the best among them now. I don't know what is in store for you.

Prof Deva returned just in time for dinner. And needless to say it was the quietest ever dinner in their house.

"A REMINISCENCE"

U. C. Pradhan, B. Sc. Ag. (Pt. I)

The rainfall had been incessant for the last fortnight. The monotony was broken now and then by a sunburst only to be hurriedly overshadowed by the dense clouds and the next rapid downpour. This was rather abnormal weather that spliced the regions about Darjeeling culminating in a final deluge on 4th October, 1968.

The unexpected darkening of the sky at this time of the year was ominous and the older generation forecast a bad ending to the now terminating Dashera. Rains at this time of the year meant that the setting of the grains would be disrupted and the result would be failure of crops. Nobody knew that it would turn out worse.

The story began in a peaceful little town-Kalimpong surrounded in a semi-circle by the mighty Himalayas. It should have been beautiful and sunny at this

time of the year, with green paddy fields, the autumn leaves just turning red and the view of the snow-capped peaks, but it was otherwise. The gloomy weather hardly changed. Nevertheless, the simple-people, unaware of Nature's deception, poured from all parts of the countryside to take the blessings of their elders-not knowing that for some of them it would be their last

Under the sudden dazzling lightening and a rumbling thunder at midnight of Friday 4th October, the earth trembled as if shaken by a mammoth force. The rumbling continued for a long time and silence ensued. How many would be lucky to see the other day only God knew. Suddenly the cries for help enveloped the air mixed with the roaring noises of the landslides bringing down houses, men, women, children and livestock.

The people got up on Saturday morning, not to the dark weather which had enveloped since a fortnight, but to a bright sunny morning, its tranquility broken only by the cadence of the birds chirping and the roaring water oozing off the hills. The freak weather had withdrawn after having satisfied its whim. But the scenes that were unfolded were mightmares. The fire-brigade running about, volunteers with spades, hoes, etc., going about digging buried people, the only Charteris Hospital was full with patients, and the Rest-houses and Girl's school campus were filled with unfortunate ones.

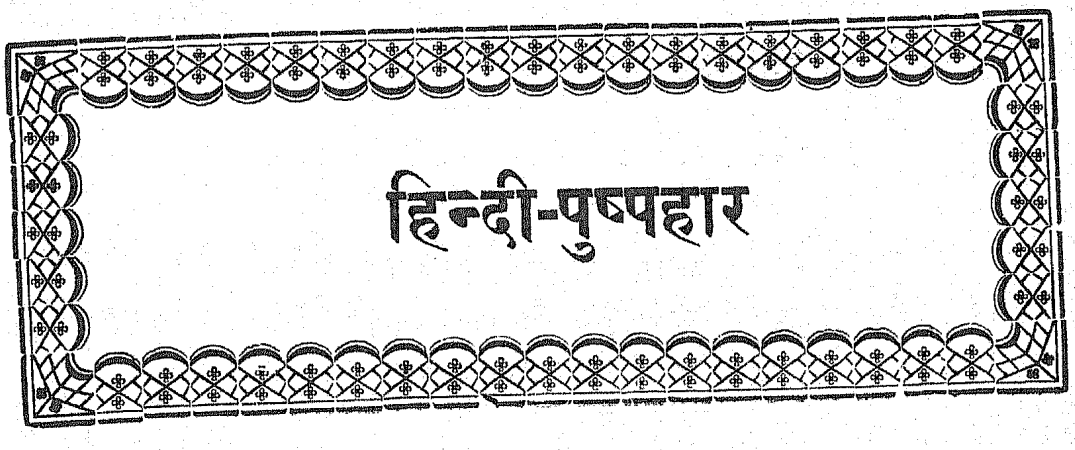
Ten miles south of Kalimpong lies the Teesta Bazar famous for its historic Sir John Anderson Bridge. The danger level had already been crossed that fateful morning. Under the force of gushing River Teesta, the epical Teesta Bridge which had served for more than three decades gave way, severing the connexions between the Himalayan Regions and the outer world. Half of Teesta Bazar had been swept away.

The Posts and Telegraphic Communications were completely disrupted leaving the tourists from different parts of India and other foreign countries stranded. Everywhere there was shortage of fuel and ration. But the people, both young and old, leaving aside their grievances got started with work of salvaging with the help of the Indian Army. By Saturday evening a lot had been cleared. Food and essentials were being dropped by IAF planes and helicopters. The nightmare now seemed to be a thing of the past.

The moon now shone brightly. The peaks glistened as the rays fell over the white snow. Peace had descended over the little-town. For those who survived to see this calm evening, there was still a lot to do on the morrow.

OBITUARY

We sorrowfully mourn the sudden and untimely death of Narendra Singh, IInd year Indian Dairy Diploma student, which occured during his in—plant training course at Bangalore on 18th October, 1968. He passed his Intermediate Examination from U. P. Board and joined B. Sc., Agriculture at Banaras Hindu University but due to financial difficulties had to leave the course. Then he worked as a supervisor in Survey Dept of Co-operative Milk Scheme at Lucknow for one year and was selected by U. P. Government for Indian Dairy Diploma Course. He secured second position in the first professional I. D. D. examination. He was very sincere, religious and punctual. May his soul rest in peace.



हिन्दी-पुष्पहार

विषय-सूची

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आराधना

हे प्रभु ! मेरे जीवन के क्षण व्यतीत
होने वाले हैं
विस्तृत संसार के एक कोने में
विवेक बुद्धि के पथ पर
छिद्रमय जीवन का यह वैभव
व्यतीत होने वाला है

जीवन में भावना का सम्बल
फिर भी निरूपाय
हृदय की चोट, अहरह आंसू
असहाय, प्रवहमान

हे प्रभु तुम जनमन अधिनायक
मेरी गति मति
विनयावनत नहीं हुआ
दम्भ की राह का कर अनुसरण

मनुष्य तन का महत्व नहीं ?
जीवन में मानवता का महत्व
परोपकार ! दूसरे हेतु अर्पण
यह तन, मन, धन

हे प्रभु ! मेरे जीवन के क्षण
व्यतीत होने वाले हैं ।

नेपाली—
कविता (भावानुवाद)
रत्ना तुलाधर—
इन्टर, गृह विज्ञान
द्वितीय वर्ष

पशुभक्षी का अंत

लेखक—उदय सिंह परिहार
(कृषि स्नातक, अन्तिम वर्ष)

पहाड़ियों की तलहटी पर स्थित लमनी ग्राम अपने अनुपम सौंदर्य एवं मनोहारी प्राकृतिक छटा का प्रतीक था। गांव से सटा साल का जंगल प्रभात की सुहावनी छवि का अवलोकन कर रहा था। मन्द मन्द बहता समीर समस्त प्राणियों का मन भा रहा था।

आनन्द के इस मधुमय बेला में हम सब ग्राम के समीप स्थित विश्राम गृह में बैठे चाय की चुस्कियों से अपने आपको तरोताजा कर रहे थे। सामने से गुजरते हुये पशुओं के झुंड तथा चरवाहों को जो जीवन की तलाश में गांव से पाँच मील की दूर प्लान्टेशन की ओर बढते जा रहे थे।

पशुओं का कारवाँ प्लान्टेशन तक पहुँच चुका था। अस्ताचल की ओर टलता हुआ सूर्य अपनी तेज किरणों का प्रहार सिर पर कर रहा था। स्वेद कण-निर्झर अबाध गति से प्लावित हो रहे थे। कुछ चरवाहे अलसाये से लोक गीतों की मधुर तान, बाँसुरी की मीठी धुन पर निकाल रहे थे, मानो उनके जीवन का यह "सत्यम् शिवम् सुन्दरम् का उदाहरण हो। शस्य श्यामल भूमि से अपनी क्षुधा की शान्ति कर झाड़ियों की ओट में बैठे पशु आराम कर रहे थे। झड़ियों से कुछ ही दूरी पर प्रकृति गड्ढों में जल की मात्रा पशुओं की प्यास बुझाने के लिये काफी थी। जहाँ अक्सर दूर-दूर से जंगली जानवर भी आकर अपनी प्यास बुझाया करते थे।

जीवन के अन्त की तरह बेताबी से बढ़ता हुआ भास्कर पश्चिम की पहाड़ियों की ओर ढल रहा था। चरवाहों का काफिला सन्तोष का अनुभव करते हुये तृप्त पशुओं के साथ गाँव की ओर लौट रहे थे। गोधूलि बेला निकट आ रही थी। ऐसे में ही एक चरवाहा जो ईंधन के लिये लकड़ी इकट्ठाकर रहा था पीछे रह गया। जब वह लकड़ी का गट्ठर सर पर रख कर जल्दी जल्दी अपनी गायों को इकट्ठा कर वापस ग्राम की ओर लौट रहा था कि उसे शेर की एक अकस्मिक दहाड़ ने भौंचक्का कर दिया, डर के मारे सर का गट्ठर वहीं जमीन पर बिखर पड़ा और गाय के रम्भाने की आवाज सुन पड़ी। वह इधर उधर भागती हुई गायों के साथ गाँव की ओर भागा। घर आकर उसे यह मालूम हुआ कि उसकी एक गाय कम थी।

दूसरे-दिन सुबह उसने इस हत्या की चर्चा "गाँव के मुखिया" से की। ग्राम के मुखिया को यह मालूम था कि कुछ शिकारी विश्राम गृह में ठहरे हुये हैं। मुखिया दोपहर को हमारे पास आया और उसने सारी घटना का जिक्र हम लोगों से किया। तथा मुखिया ने यह भी बताया कि यह उस बाघ के द्वारा की गई दसवी हत्या है।

हम लोगों के पास कोई काम तो था ही नहीं। हम लोग मुखिया को अपनी जीप में लेकर प्लान्टेशन की ओर चल पड़े। अभी हम लोग प्लान्टेशन में दो ही फर्लांग अन्दर पहुँचे थे कि मुखिया ने गाड़ी रोकने के लिये कहा। हम लोग गाड़ी से उतर कर मरी हुई गाय की ओर बढ़े, गाय के शरीर

से बड़ी दुर्गन्ध आ रही थी। गाय को शेर ने अभी तक खाया नही था। हम लोग अभी गाय का अवलोकन ही कर रहे थे कि वह दाहिनी तरफ़ जहाँ पर पानी था कुछ बदरों की चख-चख-चख की आवाज तथा पक्षियों की तीव्र वह चहचहाने की आवाज ने हमे सर्तक कर दिया। हम लोगों ने अपनी अपनी बंदूरके सँभाली और आवाज की ओर बढ़ने लगे परन्तु थोड़ी दूर जाकर जब हमें कुछ न दिखा तो हम लोग वापस रेस्ट हाऊस चले आये। वास्तव मे शेर पानी के पास था जिसे देखकर बन्दरों एवं पक्षियों ने चहचहाना एवं चख-चख करना शुरू कर दिया था। यह हमे दूसरे दिन मालूम पड़ा।

रात्रि के ९ बजे थे। हम लोग पूर्णतः तैयार होकर अपनी खुली जीप में बैठकर प्लान्टेशन की ओर चल पड़े। मेरे हाथ में ३३३ डबल बैरल एवं मेरे पिता जी के पास ३७५ मैगनम, महाराज कुमार शवित के पास ५०० एक्सप्रेस बन्दूकें थीं। हमारे साथ मुखिया पथ प्रर्दशक का कार्य कर रहा था। तथा मेरे पिता जी के दोस्त सिन्हा साहब सर्चलाइट दिखा रहे थे। हमारी गाड़ी प्लान्टेशन की ओर बढ़ रही थी। अब हम लोग मुख्य सड़क छोड़कर प्लान्टेशन की ओर मुड़े। थोड़े ही समय पश्चात हमारी सर्चलाइट मरी गाय के उपर पड़ी। हमारे आश्चर्य का ठिकाना न रहा कि गाय आधी खायी हुई पड़ी है और शेर वहाँ पर न था। किन्तु जब सर्चलाइट दूरी और डाली गई तो पद्रंह गज की दूरी पर चट्टानों के पास एक विशालकाया का शेर खड़ा था। कुछ ही क्षणों में मैंने गोली चलाई और शेर भंयकर दहाड़ के साथ गिर पड़ा। शेर के गिरते ही महाराज कुमार ने दूसरा फायर किया और शेर आँव-आँव-आँव करता हुआ बाँस के भीड़ो की ओर निकल गया। हम लोगों ने यह निश्चय किया कि उसे सुबह ढूँढ़ा जायेगा।

प्रभात की बेला थी। हम लोग अपने आगे भैंसो का झुन्ड लेकर उनके पीछे-पीछे बड़ी सावधानी से शेर की तलाश में बढ़ रहे थे। अभी हम लोग १०० गज भी न चल पाये थे कि भैंसों का झुन्ड रूक गया और सिर ऊपर उठाकर सूँघने लगा तभी हम लोगों की दृष्टि उस मरे हुये शेर पर पड़ी जिसके चारों ओर बहुत सा खून बिखरा पड़ा था। उस मरे हुये शेर का निरीक्षण करने पर यह पता चला कि मेरी गोली बन्द से थोड़ी नीचे लगी थी तथा महाराज कुमार की गोली अगले पुठठे के बग़ल में लगी थी। अगर पूछा जाय तो शेर मारने का श्रेय तो महाराज कुमार को ही मिलना चाहिये परन्तु शिकार के नियमों के अनुसार वह मेरे द्वारा मारा गया घोषित किया गया। क्योंकि पहली गोली मेरी लगी थी। इस तरह एक पशु-भक्षी का अन्त हुआ।

शेर की लम्बाई कुल नौ फुट १० इँच थी। हम लोग उसे गाड़ी में रखकर उसे रेस्ट हाउस में लाये। उसे देखने के लिये तमाम आदिवासियों की भीड़ लग गई। इस तरह मध्यप्रदेश के बिलासपुर जिले के लमनी ग्राम में मैंने अपना प्रथम शेर मारा।

संस्कृत की विदुषी कवयित्री लखिमा ठकुरानी,

—श्रीमन्नारायण द्विवेदी—

संस्कृत वाङ्मय को अनेक विदुषी नारियों ने अपनी रचनाओं से समय समय पर सम्पन्न किया है। जहाँ वैदिक संस्कृत साहित्य में विश्ववारा, अपाला घोषा, गोधा, लोपामुद्रा, शश्वती एवं रोमशा जैसी ब्रह्मवादिनियों की रचनाएं उपलब्ध होती हैं, वहाँ लौकिक संस्कृत साहित्य में विज्जका, विकटनितम्बा, अविलम्बसरस्वत्या' शीला भट्टारिका, मालती, विद्या, ललिता तथा लक्ष्मी ठकुरानी की काव्य रचनाएं भी उपलब्ध होती हैं. जिनका संग्रह विभिन्न सुभाषित ग्रन्थों में हुआ है। इन नारी कवयित्रियों की उपलब्ध रचनाओं से उनकी शृंगारिक मनःस्थित की प्रधानता का बोध होता है। शृंगार के अतिरिक्त प्राकृतिक उपादानों तथा भक्तिभाव की अभिव्यंजना करने वाली इनकी कुछ स्फुट काव्य रचनाएं भी सुलभ हो जाती हैं। सम्प्रति संस्कृत की विदुषी कवयित्री लखिमा ठकुरानी की रचनाओं का एक अनुशीलन प्रस्तुत किया जा रहा है।

लखिमा ठकुरानी के अनेक छन्द सुभाषित ग्रन्थों में उपलब्ध होते हैं। महामहोपाध्याय डा० उमेश मिश्र द्वारा सम्पादित विद्याकर सहस्रकम् में संकलित कतिपय रचनाओं से इनकी काव्यात्मक प्रतिभा पर प्रकाश पड़ता है। कतिपय अन्य विद्वानों का ध्यान भी इस कवियत्री की रचनाओं की ओर आकृष्ट हुआ है। लखिमा ठकुरानी की पहचान के सम्बन्ध में परस्पर विद्वानों में मतभेद है। मिथिला में इस नाम की कई नारियों का उल्लेख किया जाता है सामान्यतया लखिमा को शिवसिंह की पट्टमहिषी मानने की परम्परा विद्वानों में व्याप्त रही हैं। शिवसिंह का पन्द्रहवीं शताब्दी के प्रारम्भ में मिथिला पर प्रभुत्व था। महाकवि विद्यापति ने अपनी रचनाओं में लखिमा को शिव सिंह के साथ संबद्ध कर सादर स्मरण किया है। सम्भवतः कवि ने उनके संरक्षण में भी अनेक पदों की रचना की थी। मुसलमानों से आक्रान्त राजा शिवसिंह के निधन के अनन्तर उनकी यह पट्टमहिषी लगभग बारह वर्षों तक राज्य करती रहीं। कुछ मैथिल विद्वानों ने सुभाषित संग्रहों में उपलब्ध लखिमा ठकुरानी की रचनाओं का निर्माता इन्हें ही माना है। महामहोपाध्याय परमेश्वर झा ने अपने मिथिला तत्व विमर्श एवं महामहोपाध्याय डा० उमेश मिश्र ने अपने विद्याकर सहस्रकम् की भूमिका में लखिमा ठकुरानी को महाराज शिवसिंह की पट्टमहिषी स्वीकार किया है तथा उनके विदुषी होने का उल्लेख किया है।

डा०उमेश मिश्र ने इस कवयित्री की संस्कृत में उपलब्ध अनेक रचनाओं का उल्लेख किया है। किन्तु इधर कुछ विद्वानों ने लखिमा के सम्बन्ध में कुछ नई स्थापनाएं की हैं। बिहार राष्ट्रभाषा परिषद से प्रकाशित विद्यापति पदावली की भूमिका में पं० शशिनाथ झा ने इस कवयित्री के सम्बन्ध में नवीन अनुसन्धान प्रस्तुत किया हैं। उनका कथन है कि महाराज शिवसिंह के प्रपितामह सिद्ध कामेश्वर का आस्पद ठाकुर अवश्य था किन्तु उनके ही वंशज भवेश्वर ने 'सिंह' आस्पद ग्रहण किया था। अतः महाराज शिवसिंह द्वारा भी वही गृहीत हुआ था। विद्यापति के साहित्य में शिवसिंह के लिये ठाकुर तथा लखिमा के लिये ठकुराइन का प्रयोग नही मिलता। उनके अनुसार लखिमा ठकुराइन सत्तरल्लाकर प्रणेता मंत्रिवर चण्डेश्वर की पत्नी थीं। पंजी प्रबन्ध के आधार पर उन्होंने लखिमा को फुलसरा ग्राम

निवासी पगुलवार धेनु-मूलक यशोधर झा की कन्या बतलाया है, जिनका नाम सोहाअुनि था, किन्तु ससुराल आने पर उनका नाम लखिमा पड़ गया था। घटकराज के आधार पर उन्होंने इस तथ्य का उल्लेख किया है कि मंत्रिवर चण्डेश्वर की पत्नी लखिमा ने प्रायश्चित लिखकर हरिनाथ उपाध्याय का उद्धार किया था यह जनश्रुति मिथिला में व्याप्त है। इन्ही लखिमा का रघुवंश की संस्कृत टीका के सम्बन्ध में व्यंग्य मिथिला में प्रचलित है—रघुरपि काव्यम् ? तस्यापि टीका ? सापि संस्कृतमयी ? इनकी रचनाओं के मैथिल जनपद में लोकप्रिय होने का उल्लेख करते हुए लेखक ने बिठुआर ग्राम में लखिमा ठकुराइन के तपोभूमि रूप में सम्बद्ध एक छोटे से टीले और पुष्करिणी के विद्यमान होने की जनश्रुति का उल्लेख किया है। सम्प्रति इस कवयित्री की संस्कृत रचनाओं के आधार पर उनकी काव्य प्रतिभा का एक अनुशीलन प्रस्तुत किया जा रहा है।

विद्याकर साहस्रकम् नामक सुभाषित काव्य में लखिमा की कतिपय रचनाओं को संग्रहीत किया गया है, जिससे उनकी काव्यकला की उत्कृष्टता की एक झलक सुलभ हो जाती है। उनकी रचनाओं में शृंगारिक मनस्थिति का विदग्ध चित्रण मिलता है। चक्रवाकान्योक्तयः प्रकरण में कवयित्री की काव्य प्रतिभा का भी निदर्शन हुआ है। चक्रवाक का वर्णन करते हुए लिखा है कि इन्दु की आशंका से चक्रवाक कमल के मध्य स्थित विष को भंजन कर नही खा पाता, पद्मपत्र पर स्थित जल को तारा के आकार में देखकर तृषार्त होकर भी इसे नहीं पीता, अलिकुल से संबलित कमलों की छाया को देखकर संध्या न होने पर भी संध्या का भान करता हुआ कान्ता विश्लेष दुःख से भीरु चक्रवाक दिन को ही रात्रि मान लेता है।

भङ्क्त्वा भीतो न भुङ्क्ते कुटिल बिसलता कोटि भिन्दोर्वितर्का,
त्तारकाकारास्तृषार्तः पिवति न पयसां विप्लुषः पत्रसंस्थाः।
छायामम्भोरुहाणामलि कुलशवलाः वीक्ष्य सन्ध्यामसन्ध्याः
कांताविश्लेष भीरुर्दिनमपि रजनी मन्यते चक्रवाकः॥

चन्द्रोदय का वर्णन करते हुए कवयित्री ने लिखा है कि अहा ! यह रजनीचर केशरी चन्द्रमा गिरिदरी में शयन करते हुए सहसा आकाश में उत्थित हुआ है। यह अन्धकार रूपी हाथी के मस्तक को विदीर्ण करता हुआ चलायमान रक्तभार से सम्पूर्ण लाल दिखायी देता है—

अयमहो रजनीचर केशरी गिरिदरीशयनात्सहसोत्थितः
तिमिरवारण कुम्भविदारणोच्छालित रक्तभरैरिवलोहितः॥

चक्रवाक और चन्द्र वर्णन के अनन्तर अधिकतर रचनाएँ शृंगारपरक ही उपलब्ध हैं। कामातुर नायक के समक्ष नायिका की विवशता को व्यक्त करने वाला यह छन्द अत्यन्त मनोरम बन पड़ाहै। नायिका कामातुर नायक को सम्बोधित करती हुई कहती है कि हे नायक ! अभी लोग जाग रहे हैं, प्रदीप जल रहा है, सखीजन कौतुक से देख रही हैं, क्षणमात्र धीरज धारण करो, क्या भूखा हुआ हाथी दोनो हाथों से खाता है अर्थात नही ?

जागर्ति लोको ज्वलति प्रदीपः, सखीजनः पश्यति कौतुकेन।
क्षणैकमात्रः कुरु धीर धैर्य्यं, बुभुक्षितः किं द्विकरेण भुंक्ते॥

'समय एवं करोति बलाबलं' की पृष्ठभूमि में नायक को सम्बोधित करते हुए नायिका कहती है कि हे प्रवंचक ! हमारे प्रेम सम्बन्ध में तुम्हारा कोई दोष नहीं है ? प्रेम और अप्रेम समयानुसार ही फलीभूत होते हैं। यथा ग्रीष्मकाल में छाया प्रिय लगती है किन्तु शिशिर में वही अप्रिय हो जाती है :—

कितव न मर्याय तव दोषः, प्रणयाप्रणयादि कारणं कालः ।
छायाप्रिया निदाघे ग्रीष्म, शिशिरे सैवाप्रिया भवति ।।

नायिका के मुख, कुच, तथा त्रिबली का चित्रण करते हुए कहा गया है कि हे बाले ! विश्राम काल में तुम्हारा मुख चन्द्र कान्ति रूपी जलसे भरा हुआ मनोरम लगता है जिसमें हमारे नेत्र युगल आप्लुप्त होने लगते हैं किन्तु इन्हे तुम्हारे कुच कलशों का आलम्बन प्राप्त हो जाता है । तदनन्तर तुम्हारे नाभि सरोवर के समीप त्रिवली अत्यन्त शोभादायी लगती है । दूर से ही जिसे देखकर डरे हुए हमारे नेत्रद्वय उस कुच कलश को सहसा छोड़ना नहीं चाहते :—

बाले विश्राम काले तव वदन विधौ कान्ति पानीयपूरे । मग्नम्मे नेत्र युग्म कुचकलश समालम्बनं प्राप्यतस्थौ तस्मानाभी ह्रदान्तं सुललित त्रिवली प्रान्तकान्त्यालसन्तं । दूरा दालोक्य भीतं द्वयमपि कलशः नैवाहातुं शशौकः ।

हे नायक तन्बी बाला शरीर से कृश है, इसकी आशंका छोड़ दो, क्योंकि भ्रमर के भार से मन्जरी लता भंग नहीं होती । एकान्त में तुम निर्दयता से पीड़न करो क्योंकि इक्षुदण्ड धीमी गति से दबाने पर पूर्ण रस नहीं देता :—

तन्वी बालाकृशतनरियं त्यज्यतामत्रशंका,
दृष्ट काचिद् भ्रमर भरतो मंजरी भंज्यमाना,
तस्मादेषा रहसि भवता दियं पीडनीया,
मन्दाक्रान्ता बितरति रसं नेक्षुदण्डः कदापि ।।

नायक नायिका के परस्पर व्यंग्य के रूप में भी इस कवयित्री की कुछ रचनाएं मिलती है, । नायिका को इंगित कर नायक कहता है कि कटि पर घट लिए हुए तुम अपनी चारुतापूर्ण चितवन से हमारी ओर क्यों देखती हो ? तुम अपने कार्य योग्य किसी अन्य पुरुष का अवलोकन करो ? मैं घटांकित कटिप्रमदा का स्पर्श नहीं करता ।

किं माहि पश्यसि घटेन कटिस्थितेन—
वक्रेण चारु परिमीलित लोचनेन ।
अन्यं हि पश्य पुरुषं तव कार्य योग्यः ?
नाहं घटांकित कटीं प्रमदास्पृशामि ।।

तदनन्तर नायिका नायक को सम्बोधित करते हुए कहती है कि हे मकरध्वज ! ।बाणपीड़ मैं सत्य कहती हूं कि मैं तदर्थ चिन्तन नहीं करती अपितु मेरा तुम्हारे अनुरुप एक दास खो गया है, तुम वही हो अथवा नहीं यही वितर्क का विषय बना हुआ है ।

सत्यं ब्रवीमि मकरध्वज बाणपीड़
नाहं तदर्थ मनसा परिचिन्तयामि ।
दासोऽद्य में विधटिततवतुल्यरुपः,
सो वा भवेन्नहि भवेदित मे वितर्कः ।।

चढ़ी बढ़ी नायिका की मनःस्थिति का चित्रण करते हुए कहा गया है कि दशमध्वजस्य मकरध्वज कामदेव से आक्रान्त नायिका तूर्य कर्क एवं द्वादश मीन के समान जलाभाव में मूर्च्छित पड़ी

हुई है। उसकी मति द्वितीय अथच बैल की हो गयी है। वह षष्ठी कन्या है तथा उसकी कटि पंचम सिंह के समान हैं। उसके नेत्र नवम् धनुष तुल्य हैं वह सप्तमी तुला सन्तुलन खो बैठी है। इस प्रकार यह नायिका अष्टम वृश्चिक वेदना को प्राप्त कर रही है। अतः हे नायक! तुम्हे शीघ्र ही तृतीय अथवा मिथुन भाव को प्राप्त करना चाहिए। और इस नायिका से संयोग प्राप्त करना चाहिये। संख्यावाचक राशिसूचक शब्दों के माध्यम से नायिका की स्थिति का चित्रण किया गया है :—

आक्रान्ता दशमध्वजस्य गतिना संमूच्छिता निर्ज्जने
तूर्य्यं द्वादशवद् द्वितीयमति मन्ने कादशा भस्तनी।
साषष्ठी कटि पंचमी नवनमभ्रूः सप्तमी वर्ज्जिता
प्राप्नोत्यष्टम् वेदनां त्वमधुना तूर्णं तृतीयोभवः॥

अन्ततः कवयित्री द्वारा अलंकृत ढंग से वर्णित भक्ति-भावना का एक छन्द मिलता है, जिसमें कहा गया है कि रत्नाकर जिनका भवन है, तथा लक्ष्मी जिनकी गृहणी है ऐसे जगदीश्वर को संसार में कौन सी वस्तु देने योग्य है अर्थात् कुछ नहीं। किन्तु हे भगवान राधा ने आपके मन को चुरा लिया है फलतः आपको मन का दैन्य है। अतः हमारे मन को ग्रहण कर लें। इसमें मन को स्पृहणीय ढंग से भगवदार्पित करने का उल्लेख हुआ है :—

रत्नाकरोहिभवनं गृहिणी च पद्मा, देयं किमस्ति भुवने जगदीश्वराय।
राधाग्रहीत मनसो मनसोस्ति दैन्यं, दत्तं मयानिजमनस्तदिदं गृहाण॥

वस्तुतः इन अल्प उपलब्ध छन्दों से ही इस कवयित्री की श्रेष्ठ काव्य प्रतिभा एवं वैदुष्य का पता चल जाता है। यद्यपि विविध मनोभावों के सूचक उनके छन्द उपब्ध नहीं हैं, फिर भी इन शृंगारिक वर्णनों की विदग्धता एवं कलात्मकता से उनकी काव्य-प्रतिभा के उत्कर्ष का परिचय प्राप्त होता है। संस्कृत साहित्य को मिथिला की देन के प्रसंग में इस महत्वपूर्ण कवयित्री का नाम सतत स्मरण किया जायेगा एवं अन्य विदुषी कवयित्रियों की परम्परा में इसकी काव्य प्रतिभा का मूल्यांकन भी अपेक्षित महत्व का विषय सिद्ध होगा।

समय के पंख

लेखक— नीलकमल वर्मा,
एम० एस० सी० (प्रीविथस) कृषि-प्रसार

दीपू अभी-अभी बोकारो से इन्टरव्यू देकर लौटा है। कुंडी खटखटाते ही दरवाजे पर पिताजी मिले। वह सीधा सूटकेस लिए थकाहारा सा कमरे में दाखिल हुआ। किसी ने कुछ नहीं पूछा। एकदम शान्त वातावरण। लगता जैसे घड़ी की सुई चलते-चलते रुक गयी है। समय का हर क्षण अपनी जगह पर रुका है।

चौके से माँ आँचल से हाथ और चेहरे का पसीना पोछती ओसारे में आ खड़ी हुयी। पूछा—"क्यों रे, बड़ा उदास दीख रहा है? क्या बात है? सब कुशल मंगल तो है न?"

उसने एक लम्बी आह ली। मुस्कुराने का प्रयत्न करते हुए कहा—"हाँ सब ठीक ही है।" मन में हुआ कि आखिर यह क्रम कब तक चलेगा। कब तक वह इस प्रकार अपनी माँ को, पिताजी को और अन्य लोगों को धोखे में रख सकेगा। सबकी आशा उस पर लगी है। उसकी असफलता से पूरा घर ही निराश हो जाता है। इसीलिए वह अपने चेहरे पर जरा भी थकान की रेखा उभरने देना नहीं चाहता।

मैकेनिकल इन्जीनियरिंग की अभी दो वर्ष पहले उसने सिन्द्री से प्रथम श्रेणी में डिग्री ली है। मैट्रिक भी प्रथम श्रेणी में किया था। डिग्री के बाद से वह लगातार नौकरी की तलाश में भटक रहा है। अब तक वह कई जगहों का चक्कर लगा चुका है। कहीं भी कुछ हाथ नहीं लगा। एक जगह पर केवल २००) की नौकरी के लिए सैकड़ों आवेदन पत्र पड़ते हैं। कोई यूनिवर्सिटी में प्रथम स्थान वाला है तो कोई किसी महामंत्री का सगा है। कोई उस हलके के एम० पी० का लड़का है। पर वह? हाँ, वह कुछ भी नहीं। वह तो केवल अपनी योग्यता के भरोसे जी रहा है। अभी तक उसे अपनी योग्यता पर विश्वास था पर अब कभी-कभी उसे लगता है कि केवल यही अस्त्र उसे जीवन की भाग दौड़ में खड़े होने की ताकत नहीं दे सकेगा। इस डिग्री से भी अब कई बड़ी-बड़ी डिग्रियाँ हो गयी हैं।

उसका विश्वास धीरे-धीरे जमता जा रहा है कि बिना "खूँटा" के कोई काम सम्भव नहीं। यदि उसे भी कोई खूँटा मिला होता तो उसके सहारे वह अवश्य ऊपर चढ़ गया होता पर काश!

उसे अपने आप पर और अपने परिवार वालों पर गुस्सा आने लगा। मन ही मन कहा..... क्यों न उसके यहाँ से भी कोई मिनिस्टर हो गया। उसे लगा जैसे अब इस भागती दुनियाँ में इमान, सच और नीति जैसी चीजें रह ही नहीं गयी हैं। जो इनको ढोये चल रहे हैं वे दाकियानूसी हैं और इस दौड़ में पीछे पड़े हैं। फिर मिनिस्टर बनना तो कोई बड़ी बात भी नहीं। दो-चार जूते और लाठियाँ खाये, टोपी का गर्दा झारकर मुस्कुरा दिए (जैसे कुछ हुआ ही न हो) कभी हुआ तो किसी यूनियन जैसे रिक्शेवालों की यूनियन, पानवालों की यूनियन की तरफ से जेल काटकर चले आए और इस प्रकार मिनिस्टर हो गए धीरे-धीरे बिना परिश्रम। यह क्रम स्वतः लोगों को उस सिंहद्वार तक ले जाता है।

यदि उसके यहाँ भी ऐसा कोई जीव होता तो उसे आज दर-दर की खाक नहीं छाननी पड़ती। अभी उसे कहा जाता कि ये अमुक सत्याग्रही के पुत्र हैं, या अमुक मंत्री के सगे हैं और इसी मुहर के सहारे वह आज कहीं और होता।

धीरे-धीरे चार वर्ष बीत गए। सोचने पर उ की अक्ल काम नहीं करती। उसके जीवन के बहुमूल्य ताजगी से भरे चार वर्ष बेकारी में बीत गए। इस बीच यदि वह कहीं काम पर लगा होता तो उसने कुछ उपार्जित किया होता। अपने बुद्धि की वास्तविक जीवन में परीक्षा करने का अवसर तो मिलता! छोटी बहन रेखा के विवाह के लिए उसने कुछ रुपये पापा को दिए होते। पर सब चकनाचूर हो गया।

उसे ऐसा लगता है जैसे घर में लोग उसका अस्तित्व भूलने लग गए हैं कि वह भी घर का कोई है। छोटी-छोटी बातों में भी उसे अब लगने लगा है कि उसकी इज्जत लूटी जा रही है, उसके स्वाभिमान को ठेस लगाई जा रही है। उसके मन का वह 'चोर' उसे यह सब सोंचने पर मजबूर कर देता है।

टेबुल पर अभी-अभी वेण्डर आज का ताजा अखबार दे गया है। कवर पर ही खबर छपी है कि.....राँची विश्वविद्यालय के छात्रों ने मेनरोड की सभी दूकानों को लूट लिया है। होटलों के शीषे तोड़ दिए गए हैं, सिनेमाघरों के मालिकों का घेराव किया गया है। कारण ? केवल इसलिए कि सिनेमा में विद्यार्थियों को कन्शेसन मिले और अन्य यथोचित सुविधायें प्रदान की जाय। साथ में कई नेताओं और समाजसुधारकों की टिप्पणी भी प्रकाशित हुयी है। सबों ने जी भरकर विद्यार्थियों को गालियाँ दी है। जितनी तबियत भरी है, कोसा है।

वह चुन चुनकर हरएक को पढ़ जाता है फिर सोंचता है कि दोष कहाँ पर है ? क्या विद्यार्थी समाज वास्तव में इसके लिए उत्तरदायी है ? इन लोगों ने जो अपने को नेता कहते हैं, समाजसुधारक कहते हैं क्या ठीक ही कोसा है ? लगता है जैसे निर्णय लेना कठिन हो गया हैं। विद्यार्थी यदि कुछ करे भी तो क्या ? पढ़ने लिखने के बाद भी समाज उसको उचित सत्कार और स्थान नहीं दे पाता तो उसकी शक्तियाँ कहाँ जायँगी उसने नेताओं को कहते सुना है---कि भारत का भविष्य इस देश के नव-युवकों पर निर्भर है वही दिशाहीन हो गया है।

'ए-वाइन्टमेन्ट' के कॉलम पर नजर जा लगी है। "ओवरसियर" की जगह निकली है। सोंचता है उसे आवेदन करना चाहिए या नहीं। ऐसे तो कई आवेदन कर चुका है।

उसे एक घटना याद हो आती है।... ...उसके पिताजी में और पड़ोसी प्रो० साहनी में बातें हो रही है। विषय यही कुछ शिक्षित नवयुवकों में छाई बेकारी की समस्या। पिताजी ने कहा था—"भई मैं तो एक पिता की हैसियत से अपना फर्ज पूरा कर रहा हूँ ताकि मेरे लड़के को यह न लगे कि उसे किसी चीज की कमी है। यदि घर में ही वह विश्वास और आसरा खो बैठा तो बाहर क्या गति होगी।"

"अरे भाई दीनदयाल जी, आप ही बताइए आप जैसे विचारवान पिता कितने हैं ? ए डे विल कम वेन् पेरेन्ट्स विल गेट सिक ऑफ देयर सन्स" और प्रो० साहनी के उन शब्दों ने एक बार फिर उसके कानों को झकझोर दिया। उसे लगा जैसे हर ओर से इसे लोग चिल्ला-चिल्लाकर दुहरा रहे हैं।

उसे अपने पिताजी पर गर्व हो आता है। कितने उच्च विचार हैं उनके। उनकी इस सहृदयता पर उसे रोने को जी करता है। उसे महसूस होता है जैसे प्रो० साहनी के शब्दों में गहराई तक सत्य छिपा है। एक समय आ सकता है जब उसके पिता जैसा आदमी भी तंग आकर हिम्मत हार जाय। सहानुभूति में प्रकट भले न हों पर संभव है वह उन्हें बोझ लगने लग जाय।

आवेदन करने से 'इन्टरव्यू' तक जाने के लिए कम से कम सौ रुपए चाहिए। पापा से मांगने के सिवा और कोई उपाय भी तो नहीं। वह कल्पना से पिताजी के मन के भीतर झाँकने का प्रयत्न करता है। वह आश्वस्त हो लेना चाहता है कि कहीं वह दिन आज ही तो नहीं आ गया जब वह सच में एक 'बोझ' बनकर रह जायगा। रुपये मांगने के लिए उसकी हिम्मत जवाब दे जाती है। लगता है वह कुछ कह कहीं पायगा।

वह बाजार की ओर निकल जाता है। मनबहलाव के लिए। वह चाहता है कि सड़कों पर मंडराते हजारों की भीड़ में वह खो जाय। तय करता है कि रुपये वह कल मांगेगा। आज वह तय करेगा, विचार करेगा।

तभी उसे लगने लगता है..... आने वाले कल में कोई विशेषता होगी? कतई नहीं। क्या आज की दशा से कल की कल्पना नहीं की जा सकती वह कैसा होगा? स्पष्ट है कि कल भी वही होगा जो आज है।

उसी क्षण उसे मालूम पड़ता है जैसे समय अचानक रुक गया है। ये दीवारें, यह बाजार, दूकान, बिजली के खम्भे, सड़क पर का आदमी सब जहाँ के तहाँ खड़े हो गए हैं। कहीं कोई गति नहीं। वह पानी-पानी हो जाता है। रुमाल निकालकर मुँह पोछने लगता है पर फिर भी जी हल्का नहीं होता।

"मुझे मत करो प्यार"

—मदन मोहन सिन्हा,
स्नातक कृषि "अन्तिम वर्ष"

मुझे मत करो प्यार—
कि मैंने प्यार की राहों पर
जहरीले नाग को
रेंगते पाया है
हर चलते हुए राही को
डस खाया है,
प्यार के ओठों से
जहर के प्याले लगा
कि देखूँ दम घोंटता
मरता,
मेरे दृढ़ पावों में ठोकर लगा
कि गिरुँ, सम्भलूँ, बढ़ूँ
और तू देख
गिरता, सम्भलता, बढ़ता
मुझे दे कड़ आ बचन
दे आग की तपन
कि निकलूँ दमकता सा
नहीं तो
हो जाऊँ भस्म।

करुण व्यथा की भाव-भंगिमा

मदन मोहन अग्रवाल
एम० एस० सी० (कृषि अभियंत्रण) उत्तरार्ध

निर्लिप्त मौन भावुक प्रतिपल चातक चितवन धनदल क्षण क्षण
श्रम बिन्दु छलक उभरे तन भी मन द्वार भ्रमर करते गुंजन।
निरालम्ब उर तार तार भटकी भूली सुख की रजनी
गदगद स्पंदन उर मचले स्वप्निल आभा हेरे क्षण क्षण ॥

फूटे पाषाणों में अंकुर ज्योतिमय झर झर मृदुस्वर
दृष्टि दिव्य दृग पान अमिय, हालाहल परिणीत होता है।
पाषाणों में ढलते, चलते लहरों की धारों पर भी–
थककर चूर मृत्यु-दल पंछी गिरा हुआ जो सोता है ॥

मधु मस्त छक छक कर नील गहरी व्यथा-आयुध से
गर्व-गरल हिलकोर व्योम के छोर-ओर आंगन में।
तड़ित तीव्रमय स्पर्शी, मर्म शिशु-शावक सा–
चकित अपलक यों हेर हेर मुस्काता उमंग में ॥

संदेश ज्वार भाटा के अति तीव्र झपेटे उमड़ उमड़ कर
अथाह अगम प्यास सिंधु हर बार भेजता।
कांप कांप कर तिमिर की शांत चादर ओढ़ ओढ़ कर
खारे पानी में, अर्द्ध मुंदी कोरों के कूल खोजता ॥

दृष्टि दीठि एकाग्र शून्य आलिंगन-बिंदु निहारती
हर साये को, पीड़ित उपेक्षित ममता मयी पिपासित।
आमूल मुरझाई बेलसी शोषित असहाय अबला सी
शीष-शिला पर पटक पटक मौत का यों आवाहन करती ॥

"प्रपात"

"मैं.....!"

लेखक :—चन्द्र शेखर प्रसाद सिंह,
एम० एस० सी० (प्रीवियस) कृषि-प्रसार

कहते है, मनुष्य ईश्वर की उत्तम सृष्टि है, पर मैं तो कहता हूँ कि भगवान एक शोषक है जिसने हमारा शोषण कर हमें इस बसुंधरा पर फेंक दिया है। फिर भी, जब मैं आया इस धरती पर तो सोचा कि जीवन के कुछ क्षणों को ब्यतीत करने के लिए कोई रास्ता तो ढूँढ़ लूँ।

ढूँढ़ने चला जब रास्ता मैं, तो पाया मैंने कि यहाँ भी सब छलना है, माया कहते हैं प्रभु की जिसको ठोकरें खाता हुआ मैं अंधियारे के चक्रव्यूह में फँस गया। बहुत चाहा कि निकल जाऊँ कालिमा के इस बंधन से, पर पाया मैंने कि यह अँधेरी रात, जिसके आँगन में खड़ा मैं सिसकियाँ ले रहा हूँ, बढ़ती जाती है गरीबों की तृष्णा और अमीरों की प्रभुता की तरह।

तम का आँचल फैलाकर रजनी ने कितना अत्या-चार किया है! निशा के साम्राज्य में तो ठंढ़क भी लाश की तरह बढ़ती जाती है। और, मुझे तय करना है अपना लंम्बा सा पथ जो बिधवा की सूनी मांग की तरह है।

मेरा प्यार ओस की बूँदों की तरह छिन जाता है। ऐसा लगता है जैसे जले सिगरेट की तरह कुचल दिया गया हूँ। मेरी उदासी उसी तरह की हैं जैसी दिन रात के वियोग में उदास हो हो कर, अपना तेज गँवा कर खुद तो पश्चिम के किसी पहाड़ी के पीछे छिप जाता है और एक कालिना फैला जाता है। तम का आँचल सँभालती हुई, अपने सनम से मिलने को बेचैन निशा ढेर सारे आँसुओं के मोतियों को टपका कर विलीन हो जाती है। न मिलने वाला दिन और रात का यह प्यार युग-युगांतरों से प्रतिदिन, प्रतिपल, प्रतिक्षण बढ़ता ही जाता है— समानान्तर रेखाओं की तरह, क्षितिज की तलाश में। कितने वर्ष बीत गये फिर भी उनका मिलन सँभव न हो सका।

भारतीय नेताओं की तरह दूसरों की चर्चा तो मैंने काफी कर दिया है, पर खुद की गलती छिपाकर उपदेशक बन बैठना मुझे स्वीकार नहीं। सोचता हूँ कि हारे हुए सेनानी की ताजी प्रकाशित "अनकही-कहानी" की तरह अपना भी चिट्ठा मैं खोल ही दूँ।

जैसे आज का व्यापारी वर्ग जीवन-मरण के सिद्धांतों को जानते हुए भी शोषण का अपना पुराना रिवाज बन्द नहीं करता है, ठीक उसी तरह यह जानते हुए भी कि "न पूरी होने वालीं चीज का नाम प्यार है" मैं खोया सा अपने गुलाबी प्यार को सीमा की अधिकता से प्यार दर्शाता जा रहा हूँ। मैंने यह सोचा है कि अपने उस प्रियतमा को, जो सपनों में आती है और कल्पनाओं में जाती है, कभी भी यह नहीं कहूँगा कि "मैंने उससे प्यार किया है।" अबतक जो कुछ भी मैंने जाना है उसके अनुसार -"प्यार अंधा होता हैं, संसद का निर्णय अधूरा होता है और मरने वाले का कोई नहीं यहाँ अपना होता है।"

आधुनिक युग का मैं एक प्रेमी अपनी (प्रेमिका) की, जो प्यार में भी लंबे दौड़ लगाती है, संगम पंड़ों की तरह आराधना करना हूँ। वैसे क्रय-विक्रय की इस बाजार से प्रेम-रस खरीदने को चाँदी तो है मेरे पास पर मैं प्यार का सौदागर नहीं बनना चाहता। हृदय के तारों से यदि यहाँ संबध नहीं जुड़ सकता है तो चाँदी के प्रक्षेपणास्त्रों का उपयोग कर मैं हिंसा का समर्थक कैसे बन जाऊँ ?

प्यार की लालसा अपवित्र विचार नहीं। मैं तो एक भावुक कवि मात्र हूँ जिसने पवित्र प्यार की कामना की है। वैभव के धागों से यदि टूटे प्यार को जोड़ भी दिया गया तो गांठों की उपादेयता क्या रह जायेगी ? सीधा सा प्यार है मेरा जैसे देश की नीतियाँ। सोचता हूँ अगर मेरी गुलाबी प्रेयसी एक पाषाण बुत है तो मैं भी ऐसा शिल्पकार हूँ जो अपने प्यार की छेनी से उन्हें एक अनुपम रुप दूँगा। लेकिन जब मेरी प्रिया, मेरी कला कला की अनोखी कलाकृति बन जायेगी तो मैं जाल में मछली के साथ आये जल की तरह ठुकरा दिया जाऊँगा। कोई सौदागर, संसार के इस हलचल से, मेरे परिश्रम के प्रतीक को खरीद ले जायेगा। जिसे मैंने रुप दिया, उसे वह दाम देगा। फिर वह मेरी कला को, धन के गोल-कमरे में, आधुनिक सभ्यता के आतिसदान (मेंटल प्लेस जो फायर-प्लेस के उपर रहता है, जिसके नीचे धधकती आग होती है।) पर रख देगा। सब कोई आकर उस ड्राईंगरुम में विराजमान होंगें जहाँ मेरी प्रियतमा के प्रदर्शन एवं प्रशंसा का प्रबल तूफान चलेगा।

दम-घोंटू वातावरण, कृत्तिम प्रशंसाओं के ब्रवडंर और उनके हृदय में धधकती असंतोष की ज्वाला उन्हें साँस भी न लेने देगी। तब यदि वह अपने वास्तविक जगती में लौट आने की चाह लिये मेरे पास वापस भी आये तो मैं उसे स्थान न दूँगा, सोने के पिंजड़े में कैद पक्षी सम वह तड़पेगी पर मेरा तो विशाल वातायन, मैं न क्यों उन्मुक्त उड़ान भरूँगा ?

इस शस्य-श्यामला भूमि पर तो कोई महान त्याग मैं न कर पाऊँ, पर सर्वव्यापी के महती राज्य में जब वह स्वर्गवासी बनकर, अपने स्थूलकाय का त्याग कर, आत्मा के लघु आवरण में पुर्नमिलन की आस मैं सिमटी; सकुचाई सी आयेगी तो उस समय मैं प्यार की तूलिका एवं बालिदान की लाली से उसके आत्मा रुपी चित्र में जान भर दूँगा। फिर वह अमर हो जायेगी। तब मैं जाकर परमात्मा से अनुरोध करूँगा कि एक ऐसा घरौंदा वह हमें प्रदान करे जो इतना शक्तिशाली हो कि उसे कोई आततायी बिध्वंस न कर सके। मेरा प्यार छिन न सके, यही मेरी कामना है। सुःख शांति और आदर्श का छोटा जीवन ही मुझे स्वीकार है पर कोलाहल के शहरी जीवन, हिंसात्मक अध्ययन और धोखा-धड़ी के व्यापार से मैं दूर रहना चाहता हूँ। उत्पोड़न का अनुभवी, भावनाओं का कवि और परमार्थ का सत्यार्थी हूँ "मैं .. !"

"स्वामी विवेकानन्द"

रचयिता :—
शिव प्रकाश मजुमदार उर्फ "किशन"
स्नातक कृषि (प्रथम वर्ष)

चल रहा था एक युवक राज पथ पर कभी,
मनोज सा था मुख उसका उर्ज यौवन की लिये,
प्रभाव शाली नयन उसके, गेरूवा वस्त्र धारण किये,

देखता रह गया देश, विवेक व आत्म शुद्धि उसकी,
धर्म का विश्वासी अटूट श्रद्धा लिए,
जा रहा था ढूढ़ने किरन सभी के लिए,
महान विचारक तीव्र उत्कंठा भ्रमण के लिए,

जब राष्ट्र अपनी नीद, निद्रा देवी को दिये।
स्वदेश से विदेश तक भ्रमण किये,
अद्वैतवाद का देकर उपदेश,
चाह रहा था वह, देश के लिए जिए,

वेद वेदान्त का प्रसार था उसका सन्देश।

"याद रखने योग्य तीन बातें"

चन्द्र शेखर शर्मा, संग्रहकर्त्ता
कृषि अभियन्त्रण (तृतीय वर्ष)

तीन पदार्थ जीवन में एक बार मिलते हैं,
माता-पिता, रूप और जवानी।

तीन चीजें किसी की प्रतीक्षा नहीं करती,
समय, मौत और ग्राहक।

तीन चीजे निकलकर वापिस नहीं आती,
तीर कमान से, बात जवान से और जान जिस्म से।

तीन की जाँच दुख में होती है,
धैर्य, धर्म और नारी।

इन तीनों पर भरोसा न करें,
नादान मित्र, जीवन और पर स्त्री।

तीन चीजों से बचने की कोशिश करें,
बुरी संगत, खुदगरजी तथा पराई निन्दा।

इन तीनों पर निश्चय करने से उन्नति हो,
ईश्वर, परिश्रम और विद्या।

इन तीनों को कभी मत भूलो,
ऋण, कर्त्तव्य तथा मर्ज।

इन तीनों को सदैव दिल में रखो,
दया, क्षमा और विनय।

इन तीनों पर दया करो,
अबला, पागल और राह भूले पर।

इन तीनों पर सदैव विश्वास करें,
सत्य, अहिंसा तथा ईश्वर।

इन तीनों की पालना करें,
माता-पिता, स्त्री बच्चे, तथा दीन दुःखी।

वो कौन सी जगह है जहाँ पै ठोकरे न खा सके ?

आर० पी० तिवारी
कृषि अभियन्त्रण (द्वितीय वर्ष)

गुजरे जिस गली से हम न रोशनी को पा सके।
वो कौन सी जगह है, जहाँ पै ठोकरें न खा सके ?

कई वहार आ चुकी मगर न फूल खिल सके,
वही बयार तो मगर ये डालियाँ न हिल सकीं।
कभी जो तोड़ने चला, दो, पुष्प जुल्फ के लिये,
कांट के सिवा न हाथ गेसुओं से मिल सके।

गीत प्यार के मेरे, न जख्म को दबा सके ॥
वो कौन सी जगह है जहाँ पै ठोकरें न खा सके ?

कभी गिरी जो जुल्फ तो ये बादले भी घिर गये,
घूंघट उठायी तो जमी पै चांदनी भी गिर गयी।
आंचल के तार-तार से बंधी हुई थी जिन्दगी,
जिधर उडाई झूमके, जिन्दगी भी फिर गयी।

मगर मरी तो आंचल भी, ना कफन के काम आ सके ॥
वो कौन सी जगह है, जहाँ पै ठोकरें न खा सके ?

यही है वो जमी जहाँ सुबह वो शाम ढल रही,
जहाँ चले कदम ये मेरे संग-संग चल रही।
इसी की गोद में सदा पनाह है मिली उन्हें,
आसमाँ से जो कभी ये बिजलियाँ निकल रहीं।

मगर न मां की गोद भी दफन के काम आ सके ॥
वो कौन सी जगह है, जहां पै ठोकरें न खा सके ?

जीवन क्या है ?

मंगलापन—

द्वितीय वर्ष कृषि अभियन्त्रण

बंसत ऋतु की मादकता से मस्त पेड की डाली पर गाती हुई कोयल बोली
जीवन एक सुन्दर वस्तु है ।

नव विकसित कलिका गुनगुनाई
निरन्तर उन्नति की ओर अग्रसर होना ही जीवन है ।

बाढ़ से गिरे हुये घर को बनाता हुआ एक व्यक्ति बोला
जीवन एक संग्राम है ।

चिथड़े से लिपटे हुये एक मजदूर के मुँह से निकला
जीवन एक निष्फल परिश्रम है ।

संसार की वास्तविकता से अनिमिरा राजकुमार ने गर्व से कहा
जीवन फूलों की सेज है ।

चोर बाजार के सरदार ने कहकहा लगाया ।
धन बटोरना ही जीवन हैं ।

एक उडता हुआ पंक्षी चहचहाया
स्वतंत्रता ही जीवन है ।

आकाश में चमकते हुये सूर्य ने बतलाया
प्रकाश ही जीवन है ।

पिंजरे में बन्द विवश पक्षी बोला
जीवन एक बंधन है ।

एक आशाबादी व्यक्ति ने कहा
कर्त्तव्य ही जीवन है ।

वैज्ञानिकों के दृष्टिकोण में
क्रिया शीलता तथा परिवर्तन का नाम जीवन है ।

एक साधु उपदेश दे रहा था
जीवन एक अपूर्व सत्य है ।

शमाँ पर मडराते परवाने ने कहा
प्रकाश ही जीवन है ।

क्या आप मेरी इस समस्या को हल कर सकते है कि वास्तविक जीवन क्या है ।

"मेरा जी उदास है"

एम० जीलानी—
एम० इंजीनियरिंग (फाइनल)

दुखते हैं दिल के घाव मेरा जी उदास है
तुम यूँ न मुस्कराओ मेरा जी उदास

ऐ निगाहे नाज अब तक मीठा-मीठा दर्द है
अब ये तीर न चलाओ मेरा जी उदास है।

ऐ दोस्तो न दावते मयख़ाना दो मुझे
खुद ही पियो पिलाओ मेरा जी उदास है।

मुमकिन है तुम को देख के आँखें बरस पड़ें
ऐ बादलो न छाओ मेरा जी उदास है

तुमसे भी तो इलाज ग़मे दिल न हो सका
अब लाख मुस्कराओ मेरा जी उदास है।

इस चाँद से तो और भी बढ़ती है तेजगी
इस शमाँ को बुझाओ मेरा जी उदास है।

अब जिन्दगी की आस कहीं टूट ही न जाए
यूँ रुठ कर न जाओ मेरा जी उदास है।

वह "सरवर" की गज़ल हो कि "मजरुह" का गीत हो
तुम कुछ भी गुनगुनाओ मेरा जी उदास है।

बढ़ने लगीं हैं, और मेरे दिल की धड़कनें
ठहरो अभी न जाओ मेरा जी उदास है।

एक हादिसा है मेरे लिए लम्हए ख़ुशी
जी भरके मुस्कराओ मेरा जी उदास है।

मैंने ग़मे जमाने को बुकरा दिया है आज
साग़र ज़रा उठाओ मेरा जी उदास है।

मुद्दत से कुछ ख़बर न मिली उस 'प्रवीन' की
ह्मले सनम सुनाओ मेरा जी उदास है।

کفن زندگی کی

من میں نہ ہے اب لگن زندگی کی
سجن ڈھونڈھتی ہوں کفن زندگی کی

کئی رات جاگی شمع ٹمٹما کر
ستاروں کے نیچے یہ آنکھیں بچھا کر
مگر تم نہ آئے، بیرہ بیدنا میں
کہیں چل پڑوں کی دو آنسو بہا کر
مگر یہ بتا دے گزرنے سے پہلے

ہنسی کیوں اڑائی مری بے بسی کی
سجن ڈھونڈھتی ہوں کفن زندگی کی

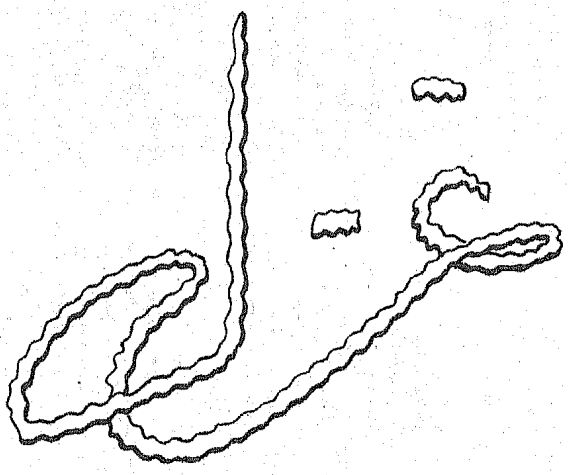
بہاروں نہ میری چمن سے گزرنا
ہے پتجھڑ نے سکھایا مجھے آہ بھرنا
مجھے غم میں چھوڑو ہنسی کیا کروں گی
کہ جب زندگی سے محبت نہ کرنا
اب تجھے پا کے ظالم بھلا کیا کروں گی

قدم لڑکھڑائے مری ہر خوشی کی
سجن ڈھونڈھتی ہوں کفن زندگی کی

مری ہر صبح کی خوشی بھول جانا
بیتی بات کو تم نہ دل میں سجانا
مری زندگی کے کسی گیت کو تم بھی
میرے ہم سفر نہ کبھی گنگنانا
مجھے بھول جانا اگر یاد آؤں

تمھیں بے وفا ہے قسم دل لگی کی
سجن ڈھونڈھتی ہوں کفن زندگی کی

کرشن کمار سیکنڈ ایئر انجینئرنگ



یہ فیضِ محبت ہے ان کا جس کو بھی عطا ہو جاتا ہے
تسکینِ دلِ فطرت کے لئے خود درد دوا ہو جاتا ہے

راضی نہیں تری ہر بات پہ ہم، تو ظلم کرے یا ڈھائے ستم
للّٰلہ بتا دے تو ہی ذرا کیوں ہم سے خفا ہو جاتا ہے

آنکھوں میں غرورِ حُسن لئے ہونٹوں پہ تبسم برق ستم
تم ہو کہ جدھر سے جاتے ہو اک حشر بپا ہو جاتا ہے

جس بات کے ہم قائل ہی نہیں اس بات پہ حجت کیا معنی
آتا ہے یقیں کی حد میں اگر پتھر بھی خدا ہو جاتا ہے

اس در پہ عقیدت سے رضوی رکھ اپنی جبینِ شوق جہاں
شاہوں سے گدائے کمتر بھی رُتبے میں سوا ہو جاتا ہے

ایس۔ ایم۔ ایچ۔ رضوی
بی۔ ایس سی۔ اے۔ جی

۷۔ کیلے والا :۔ (بولی لگاتے ہوئے) آنے میں دو آنے میں دو۔
ایک آدمی :۔ (چلاکر) بھائی جانے میں کتنے ؟

خودکشی

شب فراق کی تنہائیوں سے اکتا کر
تمھارے ملنے کی اُمید آنکھ میں پاکر
اُمنڈ کے آگئے آنکھوں میں دل کو ٹھکرا کر
بہت تلاش کیا تم کو ہر طرف جاکر
نہ پایا واں بھی تو آخر میں غم سے گھبرا کر
ٹپک کے پلکوں سے اشکوں نے خودکشی کرلی

ایس۔ ایم۔ ایچ۔ رضوی
بی۔ ایس سی۔ اے جی

بی۔ کے۔ رازدان
سیکنڈ ایئر انجینیرنگ

چند بے ڈھنگیاں

۱۔ رمیش :۔ (دوست سے) کیسے آنا ہوا ؟

سُریش :۔ بھائی کیا بتاؤں تین نئے ماتا جی سے اور تین نئے پتا جی سے ملے۔ بس آنا ہوا۔

۲۔ ایک آدمی سیر کے لئے باہر گیا تھا اور پیچھے سے اس کے گھر میں آگ لگ گئی۔ راستے میں پڑوسی نے بتایا ارے بھائی تمھارے گھر میں آگ لگ گئی۔ اس پر وہ آدمی بولا بھائی ایسا کیسے ہو سکتا ہے گھر کی چابی تو میرے پاس ہے آگ کیسے لگ سکتی ہے۔

۳۔ ایک وقت کی بات ہے کہ ایک آدمی کے گھر میں سوئی کھو گئی اور وہ گھر میں روشنی نہ ہونے کی وجہ سے باہر والے چھجے کے نیچے ڈھونڈنے لگا۔ ادھر سے ایک مسافر نے چلتے ہوئے پوچھا بھائی کیا ڈھونڈ رہے ہو۔

پہلا آدمی :۔ کیا بتاؤں میری سوئی کھو گئی۔

دوسرا آدمی :۔ کہاں ؟

پہلا آدمی :۔ کھوئی تو گھر میں ہے لیکن وہاں روشنی ہی نہیں۔ اس لئے یہاں ڈھونڈ رہا ہوں۔

۴۔ ایک آدمی دعوت پر جاتا ہے اور وہاں پیٹ بھر کھاتا ہے۔ جس سے اس کے پیٹ میں خوب درد ہوتا ہے۔ وہ ایک حکیم کے پاس جاتا ہے۔

آدمی :۔ حکیم صاحب میرے پیٹ میں درد ہے۔

حکیم :۔ یہ چورن کی گولی اور کھا لو۔ درد دور۔

آدمی :۔ واہ صاحب ! میرے پیٹ میں چورن کے لئے جگہ ہوتی تو میں دعوت پر تھوڑے ہی دو لڈو چھوڑ دیتا۔

۵۔ داڑھی والا آدمی :۔ (حلوائی سے) بھائی ذرا آدھ سیر دودھ دینا لیکن ذرا ملائی خوب ڈالنا۔

حلوائی :۔ (کچھ بھی ملائی نہ ڈالی) یہ لو بھئی۔

داڑھی والا آدمی :۔ کیا پتلے دار ملائی ہے۔ (دودھ منھ سے لگاتا ہے تو اس کی داڑھی بھی اس میں چلی گئی اور وہ داڑھی چبانے لگا۔)

۶۔ ایک بار ایک انگریز کنویں میں گر گیا۔ پاس سے ایک مسافر گزر رہا تھا جس نے انگریز کو باہر نکالا۔ انگریز نے کہا تھینک یو۔

مسافر نے سمجھا کہ انگریز "پھینک دو" کہہ رہا ہے۔ تو غصے میں آکر اس نے پھر انگریز کو دھڑام سے کنویں میں گرا دیا۔

ترانہ الوداع

دامن تو ہمارا خالی تھا آئے تھے جب ہم اس گلشن میں
اب لے کے چلے ہیں کچھ کلیاں کچھ پھول بھی اپنے دامن میں
اس دشت کی کومل بھومی سے موتی بھی اگائے ہیں ہم نے
کلیوں سے جوانی ٹپکی ہے وہ باغ لگائے ہیں ہم نے
مل جائیں کہ جس سے دل سے دل وہ گیت بھی گائے ہیں ہم نے
ہم بن کے رہے ہیں پھول یہاں پھولوں سے بھرے اس گلشن میں
ہم وہ ہیں کہ جن کے ہاتھوں نے تہذیب کے پرچم لہرائے
ہر گام پہ ہم نے ہنس ہنس کر ہیں علم کے موتی برسائے
اس محفل کیف و مستی میں آنکھوں کے ہیں ساغر چھلکائے
تاروں کی طرح ہم چمکے ہیں اس دشت کے رنگیں دامن میں
آنکھیں بھی ملائی ہیں ہم نے رشتے بھی یہاں پر جوڑے ہیں
اس پیار کی چھوٹی بستی میں دل ناز و ادا سے توڑے ہیں
"پھر سب نے یہاں پر دیکھا ہے یہ دل بھی ہمیں نے جوڑے ہیں
ہم اپنے چمن کے بلبل ہیں ہر پھول کا دل ہیں گلشن میں
جیون کے امنڈتے ساگر میں موجوں کے تھپیڑے سہتا ہے
موجوں کے تھپیڑے سہتا ہے طوفانوں سے ٹکر لیتا ہے
اس دیش کی نرمل نیّا کو خود آپ ہی ہم کو کھیتا ہے
اب ہو کے جدا ہم جاتے ہیں تم پھولو پھلو اس گلشن میں

ظفر

غزل

سرور

جب سے ان سے نظر ملائی ہے
اک اداسی سی دل پہ چھائی ہے

کون سمجھے کسے خبر اس کی
ہم نے جو چوٹ دل پہ کھائی ہے

آنکھ رہی ہے ہر گھڑی پر نم
ہائے کیا چیز بھی جدائی ہے

عشق کو کوئی پوچھتا ہی نہیں
حسن کی ہر طرف خدائی ہے

دل میں طوفاں اٹھے بڑے لیکن
لب پہ آہ تک نہ میرے آئی ہے

پیار کر کے بھلا دیا اس نے
یادِ جاناں مری دہائی ہے

●

آئی ہو یا کسی کو صرف غم ہی غم ملا ہو۔ خوشی اور غم کا تعلق زیادہ تر احساسات و جذبات سے ہوتا ہے۔ اگر ہم غم کو خوشی سمجھ کر گلے لگالیں تو زندگی کی بہت سی مشکلیں آسان ہو جاتی ہیں۔ پھر غم غم نہیں رہتا بلکہ خوشی میں ڈھل جاتا ہے۔ مگر اس منزل پر پہنچنا ذرا مشکل کام ہے۔ یہ ہر انسان کے بس کی بات نہیں۔ مگر جو لوگ علم کی روشنی سے آراستہ ہوتے ہیں زندگی پر گہری نظر رکھتے ہیں۔ زندگی کے فلسفہ کو سمجھتے ہیں ان کے لئے یہ آسان بات ہے۔ علم ایک ایسی دولت ہے جو زندگی کا راز انسان پر کھول دیتی ہے اور وہ زندگی کی پیچیدگی کو آسانی سے حل کر لیتا ہے۔

زندگی ایک نعمت ہے جو خدا کی طرف سے انسان کو عطا کی گئی ہے۔ زندگی کا ایک مقصد ہے اور اسی مقصد کے تحت یہ انسان کو دی گئی ہے۔ زندگی یہ نہیں کہ کھاؤ پیو اور مر جاؤ۔ یہ تو جانور بھی کرتے ہیں۔ زندگی کا مقصد ہے انسانیت کی تکمیل کرنا۔ اور انسانیت کیا ہے؟ اس ربِ کریم کا جس نے تمام مخلوق کو پیدا کیا اسی کے آگے سربسجود ہونا اور اس کی تمام دی ہوئی نعمتوں کا شکر گذار ہونا۔ اور اس کی بنائی ہوئی مخلوق سے پیار کرنا۔ کسی کے لئے وہ چیز پسند نہ کرنا جو خود اپنے لئے پسند نہ کرتے ہوں۔ علم کی روشنی سے دل و دماغ کو منور کرنا اور اخلاق سے خود کو آراستہ کرنا۔ ہمیشہ حق اور سچائی کے راہ پر چلنا اور دوسروں پر رحم کرنا کہ رحم اللہ تعالیٰ کی ایک بڑی خصوصیت ہے۔ کسی شاعر نے کیا خوب کہا ہے ؎

کرو مہربانی تم اہل زمیں پر
خدا مہرباں ہوگا عرش بریں پر

رحم کرنے والوں کا مقام بہت اونچا ہوتا ہے۔ ان کا دل دریا ہوتا ہے اور درد سے لبریز ہوتا ہے۔ وہ دوسروں کے دکھ کو اپنا دکھ اور دوسروں کی تکلیف کو اپنی تکلیف سمجھتے ہیں۔ انھیں ایک حساس دل عطا ہوتا ہے اور یہی وجہ ہے کہ وہ کسی کا دکھ نہیں دیکھ سکتے۔ وہ تمام دنیا کو اپنے گھر کا ایک آنگن سمجھتے ہیں۔ اور تمام مخلوق کو اپنا گوشۂ جگر۔ ان کے نزدیک رنگ و نسل و ذات پات کوئی قیمت نہیں رکھتی۔ ان کا دائرہ تخیل محدود نہیں ہوتا۔ بلکہ وہ تمام انسانیت کو ایک ہی صف میں لا کھڑا کرتے ہیں۔ ان کے لئے مسرت کوئی چیز نہیں ہوتی۔ وہ صرف محبت کا سرچشمہ ہوتے ہیں۔

دنیا میں اگر یہ خیال عام ہو جائے تو دنیا سے رنگ و نسل ذات و پات مذہب و ملت کے نام پر جو آئے دن فسادات ہوتے رہتے ہیں ان کا انسداد ہو جائے اور یہ دوزخ بھی جنت بن جائے۔ اور انسانیت کی تکمیل ہو جائے۔ جو زندگی کا مقصد ہے۔ زندگی کو زندگی بنا کر ہم موت کو شکست دے سکتے ہیں۔ ورنہ موت بہت بھیانک شئے ہے۔ انسانیت کی تکمیل ہی موت کی شکست ہے۔ مرد مومن جب موت کو گلے لگاتا ہے تو اس کے ہونٹوں پر مسکراہٹ ہوتی ہے۔

اردو پڑھئے
اردو لکھئے
اردو بولئے

حُسن

ایم۔ ایل۔ امبردار

فطرت آزاد ہر غم بھول جانا چاہیئے
گنگنانا اور خوشی کے گیت گانا چاہیئے
جو ہوا جو کچھ ہوا جیسا ہوا جو بھی ہوا
کل کی باتیں آج بالکل بھول جانا چاہیئے
آج ہم آزاد اور پوری طرح آزاد ہیں
ہم کو اپنے عزم کے جوہر دکھانا چاہیئے
جس کی تابانی مٹا دے ظلمت بیچارگی
ایک ایسا بھی "چراغ" ہم کو جلانا چاہیئے

آج اس پیغام کی تجدید کر دو اے امبر
آدمی کو آدمی کے کام آنا چاہیئے

ظفر علی خاں

زندگی اور موت

زندگی دو متضاد حقیقتوں کا مجموعہ ہے جسے نظر انداز نہیں کیا جا سکتا۔ زندگی اگر اپنی تمام دلکشی کے ساتھ زندہ رہنے پر اکساتی ہے تو موت اپنی تمام بھیانک شکل کے ساتھ اسے ایک دن ختم کرنے پر آمادہ نظر آتی ہے۔ زندگی کتنی حسین، کتنی دلچسپ اور کتنی دلکش ہے کہ انسان اسے کلیجے سے لگائے رکھتا ہے۔ اور یہی وہ جذبہ ہے جو اسے موت کو نظر انداز کرنے پر مجبور کرتا ہے۔ ہر شخص کی دلی خواہش ہوتی ہے کہ وہ زیادہ سے زیادہ دن زندہ رہے اور زندگی کی مسرتوں سے لطف اندوز ہو لیکن وہ زندگی کی لطافتوں میں اتنا گم ہوتا ہے کہ اسے موت کا احساس بھی نہیں ہوتا۔ گو موت ایک حقیقت ہے اور اس کے مضبوط ہاتھوں سے فرار ممکن نہیں۔ مگر زندگی کی دلکشی کچھ اپنی فطری کشش رکھتی ہے کہ موت کا احساس نہیں ہوتا اور زندگی کا سرچشمہ رواں دواں نظر آتا ہے۔

زندگی کے دو رخ اور بھی ہیں جسے ہم مسرت اور غم کے نام سے یاد کرتے ہیں۔ مسرت کیا ہے؟ ہماری آرزوؤں کی تکمیل۔ اور غم کیا ہے؟ ہماری آرزوؤں کا خون۔ غم جس قدر شدید ہوگا مسرت بھی اسی قدر شدید ملے گی۔ گویا خوشی اور غم زندگی کے دو پلڑے ہیں جس میں زندگی تلتی رہتی ہے۔ کبھی ایک پلڑا بھاری ہوتا ہے کبھی دوسرا۔ یعنی جب خوشی پاس ہوتی ہے تو غم دور ہوتا ہے جب غم ساتھ ہوتا ہے تو خوشی نظروں سے اوجھل ہوتی ہے۔ گویا غم اور خوشی زندگی کے دو روپ ہیں جس میں زندگی ڈھلتی رہتی ہے۔ جس طرح رات نہ ہو تو دن کا تصور مشکل ہو جائے اسی طرح غم نہ ہو تو خوشی کا قیاس دشوار طلب ہو جائے۔ یہ تو کوئی نہیں کہہ سکتا کہ کسی کے حصے میں صرف خوشی ہی خوشی

پر نہ جانے کیوں وہ ایسا نہ کر سکا۔ وہ نہیں جانتا تھا کہ اس کی اس لاپرواہی نے اس کی بیوی کے دل پر کیا اثر کیا ہے۔ وہ اپنی تکلیف کو خود انور کو بتانا نہیں چاہتی تھی۔ وہ تو چاہتی تھی کہ انور خود ہی اسے محسوس کرے۔ "اسے اب میری اتنی بھی پرواہ نہیں رہی"۔ اس بارے میں وہ سوچتی رہتی۔ اس کے دل پر ایک چوٹ سی لگی۔ اس کا سواستھ خراب ہوتا گیا۔ بخار جڑ پکڑتا گیا۔ غم اس کے کلیجہ کو کھرچنے لگا۔ اب اس کی حالت کافی گر چکی تھی۔

دن اسی طرح گزر رہے تھے۔ ادھر نیلو کی زندگی کے دن پورے ہو رہے تھے۔ ایک دن انور دفتر ہی میں تھا کہ کسی نے اسے آکر بتایا کہ اس کی بیوی کی حالت اچھی نہیں ہے۔ یہ سن کر وہ بدحواسوں کی طرح گھر بھاگا آیا۔ نیلم اس لمحے بیہوش پڑی تھی۔ ڈاکٹر کا ہاتھ اس کی نبض پر تھا۔

"ڈاکٹر۔ اچھی تو ہو جائے گی"

ڈاکٹر خاموش رہا یکایک اس نے مایوسی سے اس کی نبض چھوڑ دی۔

گھر میں کہرام مچ گیا۔ انور کا برا حال تھا۔ اس کی حالت قابل رحم تھی۔ اور اس کی ماں کا اس سے برا۔ لیکن نیلم کے ہونٹوں پر اس وقت بھی ایک نرم مسکراہٹ تھی۔ انور کی محبت میں جو ہونٹ سدا مسکراتے رہتے تھے آج شاید وہی ہونٹ مرد کی بے وفائی کی ہنسی اڑا رہے تھے۔ انور اپنی غلطیوں کا اعتراف کرنا چاہتا تھا پر اب بہت دیر ہو چکی تھی۔

غزل

اک تماشائے ارم اور سہی
آرزوؤں پہ ستم اور سہی

کچھ کمی ہو تو ستم اور سہی
نشترِ چشمِ کرم اور سہی

جذبِ جاں غم کو بنانے کے لئے
اک ذرا پرسشِ غم اور سہی

کتنے پندارِ خودی ٹوٹ گئے
جاں فروشی کا بھرم اور سہی

کارفرما ہے وہی جذبۂ شوق
میکدہ اور حرم اور سہی

اب بہت دور نہیں منزل
دوست کعبہ سے چند قدم اور سہی

ضو یہی ہے تو جنابِ ناصح
لیجئے ایک قسم اور سہی

نواسیروں کو ابھی کچھ نہ کہو
کچھ دنوں نوحہ غم اور سہی

کچھ بہ تعزیرِ وفا ظلم سہے
کچھ بہ امیدِ کرم اور سہی

کرنے جاتے ہیں تغافل کا گلہ
ایک تقریبِ ستم اور سہی

محمد اظہر حسین خاں
آئی۔ ڈی۔ ڈی

"اچھا ہو۔ آپ مجھے اپنے دل سے نکال دیں۔"
اس کے عنابی لبوں پر مسکراہٹ کھیل رہی تھی۔
"تمھیں دل سے نکال دوں ۔ یہ ناممکن ہے۔"

⁂ ⁂ ⁂

باتوں باتوں میں امتحان کا زمانہ آگیا۔ دونوں اسٹڈی میں مصروف ہوگئے۔ امتحان ختم ہوئے۔ نتیجہ نکلا۔ دونوں کامیاب ہوئے۔ دونوں نے ایک دوسرے کو خط وط سے مبارکباد پیش کی

جوان لڑکی چاہے جتنی بھی تعلیم یافتہ ہو، ہونہار اور سلیقہ شعار ہو۔ ماں باپ کے لئے بوجھ ہوتی ہے۔ نیلم کے پتا ڈپٹی کلکٹر تھے اور انور کے والد یونیورسٹی کے پروفیسر۔ انور آگے پڑھنا چاہتا تھا لیکن ماں کے اصرار پر اسے شادی کے لئے مجبور ہونا پڑا۔ اس نے اپنے بہن کے ذریعہ ماں کے کانوں تک یہ پیغام پہنچا دیا کہ وہ نیلو کو پسند کرتا ہے اور اسی کو اپنا شریک حیات بنانا چاہتا ہے۔

جب ماں کو کوئی اعتراض نہ ہوا تو اس کے والد نے بھی رضامندی کا اظہار کر دیا۔ گھر اچھا تھا۔ کچھ دن میں شادی طے ہوگئی۔ اور نیلو دلہن بن کر اس کے گھر آگئی۔

⁂ ⁂ ⁂

اس کی شادی کو ایک سال کے قریب ہو چکا تھا۔ پر اب تک ان میں وہ ہی بچپن باقی تھا۔ بات بات پر شوخ اور شریر حرکتیں۔ بات بات پر ہنستا ہنسانا۔ دونوں خوش تھے اور جیون کے نامعلوم راستے کو بے فکر نظریہ کے ماتحت گذار رہے تھے۔ ان کی محبت ایک کامل محبت تھی کیونکہ وہ ایک دوسرے کے لئے محبت اور ایثار سے لبریز تھے۔

وقت گذرتا گیا اور بیتے دن گذرتے ہوئے کارڈ کے ساتھ پرانے ہوتے گئے۔ زمانہ کروٹیں بدلتا گیا پر ان کی محبت میں فرق نہ آیا۔ ہاں دفتر میں نوکری کرنے کے کارن اب وہ قدرے مشغول رہنے لگا تھا۔ اور نیلو کی تفریح کے لئے زیادہ سمے نہ دے سکتا تھا۔ پھر بھی نیلو اس سے کچھ نہ کہتی اور خاموشی سے ضبط کر جاتی۔

ایک دن دفتر سے لوٹتے وقت اس کا ایک دیرینہ دوست مل گیا۔ دونوں ہوٹل میں بیٹھ کر دیر تک کافی کے پیالے پر باتیں کرتے رہے۔ اس شام وہ زیادہ دیر سے گھر لوٹا۔ گھر آنے پر ماں نے بتایا کہ نیلو کے سر میں درد تھا اور صبح ہی سے اسے کچھ بخار بھی محسوس ہو رہا تھا۔ اس لئے وہ سو گئی ہے۔ انور کچھ فکر مند سا ہو گیا۔ اس سے اسے جگانا چاہا پر یہ سوچ کر کہ نیند ٹوٹنے سے اسے تکلیف ہوگی وہ کچھ کھائے بغیر بستر پر جا پڑا۔ دوسرے دن اسے اپنے باس کے ساتھ شہر سے باہر ایک معائنہ میں جانا تھا اس لئے وہ جلدی اٹھ کر تیار ہوا۔ چائے پی۔ سرسری عیادت کے بعد وہ گھر سے نکل گیا۔ ایک دن۔ دو دن۔ تین دن۔ آخر چوتھے دن وہ گھر لوٹا۔ نیلو بخار سے تپ رہی تھی۔ وہ الٹے پاؤں لوٹ پڑا اور ڈاکٹر کو لے آیا۔ ڈاکٹر دوا دے کر واپس ہو گیا۔ اس رات وہ سارے وقت نیلو کے سرہانے بیٹھا رہا۔ صبح اس کی حالت کچھ بہتر تھی۔ اس کے بعد کئی دنوں تک وہ دفتر میں کام کی شدت سے نیلو کی تیمارداری میں زیادہ وقت نہ دے سکا۔ وہ چاہتا تو تھا کہ چند دنوں کی چھٹی لے لے

دیکھتا ہے تو ان کے اندر بے پناہ کشش پاتا ہے اور اس کے دل کے تار اس طرح جھنجھنا اٹھتے ہیں جس طرح سخت سردیوں میں ہوا کا خنک جھونکا بدن میں پیوست ہو جاتا ہے۔ اور ایک دن جب نیلم اسے گھور رہی تھی تو اچانک اس سے نگاہیں ٹکرا گئیں۔ اس سے ضبط نہ ہو سکا اور وہ کہہ اٹھا "خدا کے لئے اس طرح نہ دیکھو میری طرف"۔ اور نیلم ایک انداز جانانہ کے ساتھ انگلیاں گھما کر جواب دیتی "دماغ تو درست ہے آپ کا"۔ وہ کچھ نہ کہہ پاتا اور ایک بے آواز ساز کے سمان دل ہی دل میں پیچ و تاب کھانے لگتا۔ اور وہ اسے کنکھیوں سے دیکھتی ہوئی ہنس دیتی اس وقت وہ بہت پیاری معلوم ہوتی اور غصہ آنے کے باوجود انور کا دل کسی گہری مسرت سے لبریز ہو جاتا۔

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ایک روز وہ لائبریری میں بیٹھا پڑھ رہا تھا پڑھتے پڑھتے دل اکتا گیا تو کتاب بند کر کے میز پر ڈال دی اور نہ سوچتے ہوئے بھی اس کی سوچیں نیلم کے تصور میں ڈوب گئیں۔

یکایک کان میں آواز پڑی "اسٹڈی ہو رہی ہے"۔ یہ جان کر بھی نیلم کی آواز تھی۔ اس نے جھٹ کتاب کھولی اور ورق گردانی کرنے لگا۔ نیلم میز کے کنارے اس کے سامنے آ کر کھڑی ہو گئی۔ وہ عمداً اب بھی خاموش تھا جیسے اس کے ہونے کا اسے احساس بھی نہ تھا۔

"اچھا جی۔ اب حضور ہماری آواز بھی نہیں پہچانتے"۔ وہ ادائے راہبانہ سے بولی۔

انور ہنسی ضبط نہ کر سکا "جی حضور۔ آپ نے بجا فرمایا۔ اصل میں پڑھتے پڑھتے خیالوں میں کھو گیا تھا"۔ اس نے سنجیدگی سے اتر دیا۔

"جی! خیالوں میں۔ کس کا خیال ستا رہا ہے حضور کو؟" وہ مترنم آواز میں ہم کلام تھی۔

"ہے کوئی!" اس نے ذرا لاپرواہی سے کہا۔

"ہم بھی تو سنیں اس خوش نصیب کا نام"۔ اس نے مشکل سے ہنسی ضبط کرتے ہوئے پوچھا۔

"کیا کیجئے گا جان کر؟"

"واہ جناب! جیسے ہمارا کچھ حق ہی نہیں"۔ وہ کچھ سنجیدہ ہو گئی۔

"کیا کہہ رہی ہو۔ نیلو"۔

"یہ نیلو کسے کہا جا رہا ہے"۔ وہ مسکرائی اور پلکوں کی جھالر میں سے اسے گھورنے لگی۔

"مجھے یہ نام بہت اچھا لگتا ہے"۔

"لیکن میرا نام تو نیلم ہے"۔

"مجھے نیلو اچھا لگتا ہے اگر برا نہ مانو تو آئندہ اسی نام سے پکار دوں"۔

"نام بگاڑنے سے پہلے اجازت لی تھی؟"

"اپنوں سے بھی اجازت لینے کی ضرورت ہوتی ہے؟"

"اپنے ۔۔۔ یہ آپ ۔۔۔"

"ہاں نیلو۔ میں تمہارے بغیر ایک پل بھی نہیں رہ سکتا۔ تمہیں کیسے یقین دلاؤں کہ میں سچ کہہ رہا ہوں۔ یہ میرے دل کی آواز ہے"۔ اس نے فرط محبت سے اس کا ہاتھ تھام لیا۔

"چھوڑیئے کوئی دیکھ لے گا"۔ انور نے اس کا ہاتھ چھوڑ دیا۔ بائیں جانب کی میز پر ایک لڑکا ان کی طرف دیکھ کر زیر لب مسکرا رہا تھا۔

نیلو

ایزک سرور ادیب

"آج تو بڑی اچھی لگ رہی ہو۔"

"کون ؟"

"تم۔ اور کون ؟"

"جھوٹ ؟"

"سچ کہہ رہا ہوں۔"

"یہ سچ بولنا کب سے آگیا ؟"

"جب سے تمھاری تصویر دل کے آئینہ پر اتر آئی۔"

"باتیں بنانا خوب آتی ہیں۔"

"تم ہی نے تو سکھایا ہے یہ فن۔"

"میں نے ۔۔۔۔!"

"ہاں تمھاری۔ پرکشش مسکراہٹ نے جھیل جیسی گہری آنکھوں نے۔"

"چپ بھی رہیے۔" نیلم خوشی سے مسکرائی پلکیں جھپکاتی ہوئی بولی۔

"میں نے تو کبھی سوچا بھی نہیں تھا کہ آپ ۔۔۔۔"

"میں کیا ؟" انور نے جلدی سے پوچھا۔

"جائیے۔ جیسے کچھ سمجھتے ہی نہیں ۔ بڑے بھولے ہیں نا۔"

"بہت خوب۔" اس کا رواں رواں بھڑک اٹھا یہ جان کر کہ وہ اسے چاہنے لگی ہے۔ یا کم از کم اس میں انٹرسٹ لینے لگی ہے۔ نیلم جھکی جھکی نظروں سے انور کے چہرے کو دیکھتی رہی۔ پھر کلاس شروع ہونے کا بہانہ کر کے چلی گئی۔

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نیلم بی۔ ایس سی کی ودھیارتھی تھی۔ اس سال اس کا فائنل ورش تھا۔ انور نے ایم۔ ایس سی میں اسی سال داخلہ لیا تھا۔ دیکھنے میں نیلم قد و قامت کی معمولی لڑکی تھی۔ سادہ خدوخال تھا۔ گندمی رنگ۔ چہرے پر صبح بہار کی سی دلکش مسکراہٹ۔ اس پر دو بڑی سیاہ آنکھیں۔ خمار آلود آنکھیں جیسے بوتل میں ابال لیتی ہوئی سبز پری۔ گفتگو میں سنجیدگی اور ایک انوکھا وقار۔ ان تمام خوبیوں نے مل کر کل اسٹاف اور طلبا کو اس کا گرویدہ بنا دیا تھا۔ جب انور پہلی مرتبہ کالج کے گیٹ پر اچانک اس سے ٹکراتے ٹکراتے بچا تھا اور نیلم نے اسے ایک عجیب انداز سے گھورا تھا تو اس کے پیر کے نیچے سے زمین کھسکتی ہوئی معلوم ہوئی۔ آئی۔ ایم۔ ساری اس نے معافی چاہی تھی اور نیلم کی نیم باز آنکھیں جھک گئی تھیں۔ انور جیسے اپنے سارے ہوش و حواس کھو بیٹھا تھا۔ وہی پہلا ٹکراؤ تھا جو رفتہ رفتہ ملاقاتوں میں تبدیل ہو گیا۔ سوشیل لڑکی ہونے کے سبب وہ اس سے بہت جلد گھل مل گئی۔ اور خالی موقعوں پر دونوں اکثر ایک ساتھ رہتے اور بحث مباحثہ میں کچھ سمے ویتیت کرتے۔ یوں تو کالج میں اور بھی حسین اور خوبرو نوجوان تھے جو قدم قدم پر اپنے دل اس کے پر بچھانے سے گریز نہ کرتے پر نہ جانے وہ کونسی ایسی کشش انور کے سراپا میں تھی کہ وہ اس کے قریب تر ہوتی گئی۔ اکثر انور اس بارے میں سوچنے لگا۔

اف! جب وہ ان دو نیم باز آنکھوں کی طرف

یہ مسرت کی بات ہے کہ ہمارے کالج میں اردو کا ذوق لڑکوں میں پایا جاتا ہے۔ اور یہ مشاعرہ، قوالی اور اس قسم کی ACTIVITIES کی شکل میں رونما ہوتا ہے۔ اردو کتابیں بھی لائبریری میں مہیا کی گئی ہیں تاکہ اس ذوق کی تکمیل ہوتی رہے۔ اردو کلاس اس سلسلے میں ایک ٹھوس قدم ہے۔ جس سے طلبار کو فیض پہنچے گا۔ امید ہے کہ یہ میگزین ہماری روایات کے شایان شان ہوگی اور مقبولیت حاصل کرے گی۔ ہم سب حضرات کا شکریہ ایک بار پھر ادا کر رہے ہیں جنھوں نے دام درم سخن ہماری اعانت فرمائی۔

ظفر غازی پوری

کسان کا گیت

اے۔ کے۔ کول۔ آئی۔ ڈی۔ ڈی۔

امرت بادل بن کے اٹھے ہیں بربت سے ٹکرائیں گے
کھیتوں کی ہریالی بن کر چھب اپنی دکھلائیں گے
دنیا کا دکھ سکھ اپنا کر دنیا پر چھائیں گے

ذرّہ ذرّہ اس دنیا کا آج گگن کا تارا ہے
یہ دھرتی۔ یہ جیون ساگر یہ سنسار ہمارا ہے

دکھ بندھ جائیں گے۔ سکھ کا سندیسہ آئے گا
مٹّی اب سونا اگلے گی بادل بن برسائے گا
محنت پر ہے جس کا بھروسا محنت کا پھل پائے گا

اپنے ہی کسی جل کا سمندر وقت کا بہتا دھارا ہے
یہ دھرتی۔ یہ جیون ساگر۔ یہ سنسار ہمارا ہے

سپنوں کے سندر آنچل سے اُشا روپ دکھاتی ہے
اپنی ہی آواز کی لے پر۔ ساری دنیا گاتی ہے
آج ترنگے کی لہروں میں بجلی سی لہراتی ہے

ایک ہی دھار میں اب اسے دشمن ساتھی سے چھٹکارا ہے
یہ دھرتی۔ یہ جیون ساگر۔ یہ سنسار ہمارا ہے

پھر یہ دلّی سے لکھنؤ منتقل کر گئی کیونکہ دلّی انقلابات کی زد میں آ گئی تھی۔ اور یہاں کی فضا ناسازگار ہوتی جا رہی تھی۔ بھلا اس کی نازک طبیعت کیوں کر انقلابات کی تحمل ہو سکتی تھی۔ لکھنؤ کو اس نے گوشۂ عافیت سمجھ کر دلّی سے کسی قدر رشتہ توڑ لیا۔ لکھنؤ کا مزاج و مذاق دونوں ہی دہلی سے کچھ مختلف رہا ہے۔ لکھنؤ کی طبیعت میں نفاست اور نزاکت کو بے حد دخل تھا۔ اس کا مذاقِ طبع اور رکھ رکھاؤ دہلی سے بالکل جداگانہ تھا۔ اردو جب لکھنؤ کی مہمان بنی تو اسے امراد رؤسا کی محفل ملی۔ طبیعت میں پہلے سے کافی رنگینی تھی۔ اب جو امرا کی صحبت ملی تو یہ دن بدن رنگین مزاج ہوتی گئی۔ رکھ رکھاؤ کا خیال، حسن آرائش کی کوشش اس کی دلکشی میں چار چاند لگاتی رہی۔ مصحفی، تسنیم، انیس دبیر نے اسے اٹھنا بیٹھنا اور آداب محفل سکھایا۔ اسے تلوار چلانے کی تربیت دی۔ اسے نوحہ پڑھنا سکھایا۔ اور یہ نزاکت کے باوجود شجاعت اور بہادری کے جوہر دکھانے لگی۔ لوگ اس کی آب و تاب دیکھ کر دنگ رہ گئے۔ پھر لکھنؤ سے بھی اس کا دل اچٹ گیا۔ کبھی مراد آباد میں جگر کے گھر رہی۔ کبھی جوش سے ملیح آباد میں آنکھیں چار کرتی رہی۔ کہیں چکبست سے رام لچھمن کی داستان سنتی رہی۔ کبھی فراق سے انگریزی ادب پر گفتگو کرتی نظر آئی۔ کبھی انگریزی کا رنگ اپنا لیا لیکن ہندی کی سہیلی بن گئی۔

جگر سے اس نے عشق کے نکات سیکھے۔ عشق کی وارفتگی اسے بہت پسند آئی۔ کبھی میکدہ کی محفل گرم کرنے لگی۔ کبھی جوش سے جنگل کی شہزادی اور فتنۂ خانقاہ کا حسن رباد یکھا۔ کبھی اصغر سے تصوف کے نکات سیکھے تو کبھی حسرت سے محبوب کا انداز دلربانہ اپنا لیا۔ کبھی آثر لکھنوی کے گھر پہنچ گئی تو کبھی جوش ملیسانی کے سائے میں رہی۔ کبھی مجاز سے عشق مجازی کی باتیں کرتی رہی تو کبھی جذبی سے تغزل کا رنگ سیکھا۔

پھر اسے مارکس کی تھیوری کی چاٹ لگ گئی۔ احسان، ساحر، فیض بھی اس کے دوست بن گئے۔ کبھی شکیل سے الفت کی پینگیں بڑھانے لگی تو کبھی کیفی اعظمی، نشور واحدی، شمسی بنائی، جاں نثار اختر، مجروح سلطانپوری، خمار بارہ بنکی اور نریش کمار شاد سے دوستی نبھاتی رہی۔ کون سا ایسا گھاٹ تھا جس کا پانی اس نے نہیں پیا۔

جب یہ فلم لائن میں پہنچی تو اس کا رنگ و روپ دیکھ کر ایک ہلچل سی مچ گئی۔ جوں جوں وقت گزرتا گیا اس کا حسن نکھرتا گیا۔ نغموں میں جان آنے لگی۔ رفیع۔ لتا۔ مکیش۔ طلعت سب کے گلے کا رس اس نے نچوڑ لیا۔ اور یہ ہندی والوں میں اتنی مقبول ہوئی کہ سب کو کہنا پڑا کہ ؎

کافر یہ چھوٹتی نہیں منہ سے لگی ہوئی

اس کی مقبولیت اس کی بقا کی ضامن ہے۔

ندرت نہیں کہ لذتِ حسنِ بیاں نہیں
مقبول کیا ہماری یہ اردو زباں نہیں

اور جب تک اس کی مقبولیت فلم لائن میں ہے لوگوں کا تعلق اس سے برقرار رہے گا۔ دکھ تو صرف یہ ہے کہ آج کی نسل اس سے لطف اندوز ہو سکتی ہے مگر اسے گلے نہیں لگا سکتی۔

اداریہ

چند حقائق

چلانا اے ظفر نوک قلم آہستہ آہستہ سنا ہے ہم نے لوگوں سے حقیقت تلخ ہوتی ہے

اس اداریہ کو صفحۂ قرطاس کے نذر کرتے ہوئے ذہن خود بخود ان غیر منصفانہ سلوک کی جانب متوجہ ہو جاتا ہے جو اردو زبان کے ساتھ وقتاً فوقتاً برتا جاتا رہا ہے۔ سوال یہ پیدا ہوتا ہے کہ آیا اردو زبان کسی غیر ملک کی زبان ہے، بدیسی ہے، کسی خاص طبقہ کی زبان ہے، کسی خاص جگہ سے تعلق رکھتی ہے۔ اگر ایسی بات نہیں تو پھر یہ بے اعتنائی کیا معنی رکھتی ہے؟ اردو ملک کی ان چند زبانوں میں اوّل مقام رکھتی ہے جس کے سمجھنے، پڑھنے اور بولنے اور جس سے محبت کرنے والے ملک کے گوشہ گوشہ میں پھیلے ہوئے ہیں۔ اردو کے شیدائیوں کی کمی نہیں جو اس کی بقا کے ضامن ہیں۔

آئیے ہم تھوڑی سی اردو کی ہسٹری پر نظر ڈالیں۔ ولی دکنی اردو کے پہلے شاعر ہوئے ہیں جو غالباً ۱۵ ویں صدی میں پیدا ہوئے۔ جب مغل ہندوستان آئے اور اسے اپنا وطن سمجھ کر بود و باش اختیار کیا تو انھیں ایک ایسی زبان کی ضرورت محسوس ہوئی جو ہندی، سنسکرت اور فارسی (جو مغلوں کی زبان تھی) کے درمیان رابطہ قائم کر سکتی اور ایک پل کا کام انجام دیتی۔ اردو کے معنی ہی لشکری زبان کے ہوتے ہیں۔ حقیقت یہ ہے کہ اردو کا جنم ہی لشکر میں ہوا جس میں ہندی، سنسکرت اور فارسی کے بولنے والوں نے اس ضرورت کو محسوس کیا اور اردو وجود میں آگئی۔ کہتے ہیں کہ ضرورت ایجاد کی ماں ہوتی ہے۔ اسی ضرورت نے اردو کو وجود دیا۔ یہی ضرورت اسے بقا بھی دے گی۔

ہندوستان ایک وسیع ملک ہے جو ہزاروں مربع میل میں پھیلا ہوا ہے۔ جس میں ہزاروں تہذیبیں اور بیسوں زبانیں پروان چڑھتی رہی ہیں۔ ایک تہذیب دوسرے کی معاون، ایک زبان دوسرے کی مددگار سمجھی جاتی رہی ہے۔ مگر حصول آزادی کے بعد ہمارے خیالات میں تنگ نظری کو جگہ مل گئی اور ہم حقیقت سے دن بدن دور ہوتے گئے۔ جن حالات میں آزادی حاصل ہوئی اور جو کشت خون ہوا وہ بھی بہت حد تک اس تنگ نظری کا ذمہ دار ہے۔ پاکستان کا وجود اردو کے لئے بہت مضر ثابت ہوا اور لوگ اردو زبان کو پاکستان کی زبان سمجھنے لگے اور حکومت کے رویہ میں اردو کی جانب سے بے اعتنائی برتی جانے لگی۔ گویہ روز روشن کی طرح روشن ہے کہ اردو کا آغاز دکن سے ہوا۔ پھر یہ ولی کے محلوں میں پرورش پانے لگی۔ سودا نے اسے قصیدہ سکھایا۔ میر نے اسے درد دل اور حسن عطا کیا۔ غالب نے اسے فلسفہ اور معانین کی بلندی دی۔ ذوق، امیر مینائی۔ مومن، آتش، ناسخ اور داغ نے اسے ندرت، تغزل اور حسن صدرنگ عطا کیا۔ اقبال نے اسے اسلامی فلاسفی عطا کی۔ خودی و بے خودی کا مفہوم سمجھایا۔

ایگریکلچرل انسٹی ٹیوٹ کا ترجمان

اگریکلچر اردو

مدیر نمائندہ شعبۂ اردو ظفر علی خاں غازی پوری

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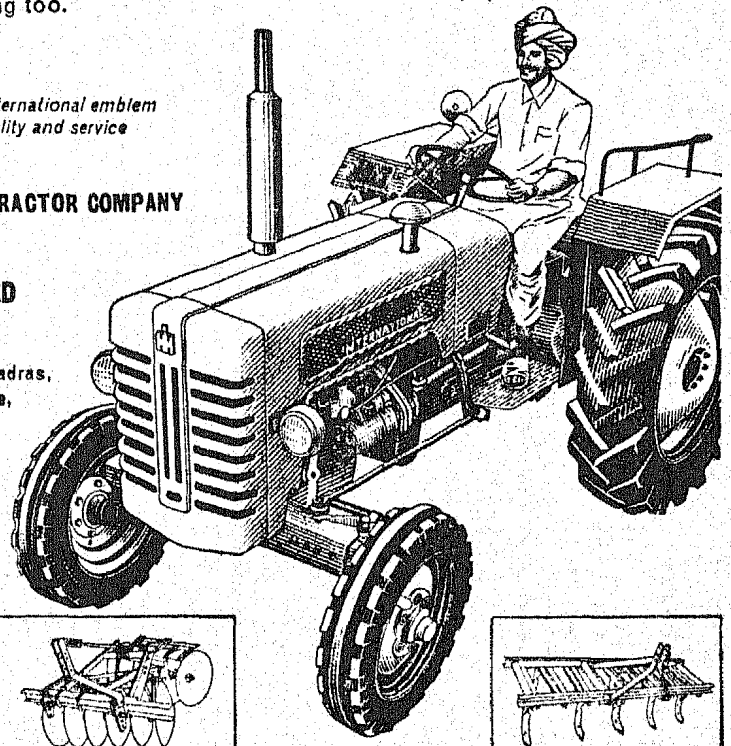
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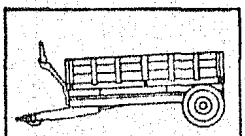
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